Follow the Lord of Krishna, O Muslims!

by
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Introduction

When I was young, my very religious mother repeatedly told me that we should not speak ill of the gods of other religions. This was so, I was told, because it is possible that they are actually Messengers and Prophets of Islam, whose teachings have been misrepresented with time. It was with this thought that I grew up. However, this was truly not the reason for the utmost love for Krishna that developed inside me with time. I must confess that I had no role to play in this and it were circumstances beyond my control that were driving me sometimes to a Mandir on the eve of Janamashtami celebrations, at other times to the Ashram of Krishna devotees or even to Mathura – the Krishna Janambhumi. More than this, my heart loved Krishna, but not the Krishna of the gopis as is projected among the Hindus, but the real Krishna. I wanted to know and learn more about this Krishna, which also drove me to the study of Gita and further enhanced my love for this greatest of persons that has ever taken birth on the Indian subcontinent.

The result of my pursuits, the book titled “Follow the Lord of Krishna, O Muslims!” is in front of you. Rather an unusual title for a book, you might say! We assure you that the subject being
discussed too is equally unusual. Muslims and Krishna! Mohammad and Indra! Fatima and Saraswati! You will find all in this book.

Before we proceed, we would like to warn you that if you are one who blindly follows the path of your forefathers, without bringing your reason into play, then you are requested not to read any further. If you promise to keep the doors of your reason open throughout during the process of reading it, then you may kindly proceed. Be prepared to accept certain truth contrary to your existing beliefs. Be prepared to hear certain criticisms, though all are intended with good intentions and are supplemented with logical facts. Path of the God is one, and if there are many paths that are visible at the moment, it is because all have deviated. Our purpose is to remove the deviations that have occurred so that all come to the religion of humanity, peace and worship of one God.

Message of this book is clear! “Search for the Truth. Do not be intimidated by external forms and eye-catching colours. Be yourself, that which you really are and not that which have become. Seek out the Truth.”

It is our honour to present before you the most unusual book from the point of view of its content. That too of a type where few pages randomly read won’t lead you anywhere. You have to give it a patient reading, that too from page 1. You are likely to get to understand the subject upon reading
till page 100 or so.

Adopt this approach with sincerity and we are sure you would jump up, from wherever you are sitting. However it is such a long reading that we have deliberately tried to subdue and tone down the content so that you don’t have to jump time and again; such is the number of surprises in store for you. Even then, there is every likelihood that tired with jumping intermittently; you would prefer to read the rest of the book standing.

Another reason why this is the most unusual book is because of the extraordinary Divine Guidance that we got. So much so that we have decided not to call it a book of a certain author.

Just remember! We would have never sent this invitation to you had your name not propped up. Our only request is to be sincere to the invitation, as you would be to all others.

The world has just seen a devastating Tsunami. Media has started talking that it could have been averted. Yes, surely but such Divine Calamities cannot be averted by technological advances. But only through returning to the Lord of Krishna, whom we have made increasingly lonely.

The Lord has already set a date for the coming of the Kalki Avatar – the Mahdi. Clock has already started ticking backward. The very content of this book is proof that God is not going to watch the world slip by, by being a passive witness. India
has remained His most beloved country. It was its people who had made it beloved. It pains the Lord to see its people digress. Digress from the path of truth, wisdom, peace, justice and worship.

It pains the God to send Tsunamis and quakes. But He has been left with little choices!

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Book - I

The Upanishads & Puranas
Chapter I

In the Name of God, the Most Merciful, the Most Beneficent

"O All-creating deva please sweep away from us all sins, vices and miseries and grant us all that is beneficial and auspicious."

Appeal To Reason

After the name of God and the prayer to the Lord, we wish to start this book with the name of Krishna, one of the greatest living beings ever to take birth, not only on the soil of this country but in the whole world. Though Krishna is not the direct subject of conversation in this book as we intend to dwell on the subject of Krishna in the forthcoming book, he will remain with us with each and every word here, and not even for a moment will we say anything that is contrary to the real teachings of Bhagavada Gita - the great book of God, commonly assigned to Krishna.

We want you to be with us on that eventual day in the Great Battle of Mahabharata, when the forces of Pandava and Kauravas were face to face. Arjuna had laid down his arms saying that he would prefer to take sannyasa (renunciation) than to fight with his own brethren. After a long dialogue in which the God replied to Arjuna’s queries, the latter agreed to fight and kill the opponents.

If you are of the view that the two armies were fighting for the control of territory, then all notions of greatness that have been built around Krishna would fall to the ground. After all, how can it be believed that
Krishna preached something and practiced something else? On one hand Bhagavata Gita talks of disassociation with the world to such an extent that it advises detachment from seeking the fruits of even the most necessary actions, and on the other hand the book Mahabharata portrays Krishna resorting to trickery and deceit, in order to win the battle – that too for the conquest of territory and against an army that was headed by some who were acknowledged as the most pious saints of the period.

Verses 64-66 of the last chapter of Bhagavata Gita perfectly sums up the teachings of the book:

Listen again to My supreme word, the most secret of all; because you are greatly beloved of Me, therefore I will tell you what is for your good.

Become one in mind with Me: be devoted to Me: sacrifice to Me: bow down to Me: you shall come to Me alone: I promise you (in) truth: you are dear to Me.

Abandoning all duties, come to Me, the One, for refuge; I shall absolve you from all sins; do not despair.

The concept of the Absolute Man given in Bhagavata Gita talks about bowing down only to the One and Absolute God. It has been said that worshipping the non-manifest is better than the manifest form. Materialism is despised at and life on earth is talked about as only a ticket to the eternal life after this. Is there any scope for conquest of territories along with the teachings as per which the most secret knowledge of all is to surrender to the Supreme God?

On the other hand, there is no denying the fact that Yudhishthira, the eldest of the Pandava brothers, did lose the kingdom in a game of dice. This was a common mode of entertainment in those days and
Puranas mention several instances where kings lost their kingdoms through this manner, accepted it gracefully and retired to the forest. Some even came back later to win back what all they had lost, but only through another game of dice. If you are of the view that Yudhishthira was defeated through deceit, then you must keep in mind that there was a point when he accepted the defeat gracefully and even ordered his wife Draupadi to be given to the Yudhisthira. (Remember that he had even lost his wife in the game.)

Even if the kingdom had rightfully belonged to the Pandavas, it had been won over by Duryodhana in a game whose verdict, as per Mahabharata, was acceptable to both the parties at one point of time. If the treatment given to Draupadi in the court of Duryodhana was the reason for the fight, then you must remember that even though Bhima (one of the five brothers) is said to have vowed to take revenge, the Pandavas eventually retired to the forest for several years.

Also, that was a time when examples were commonly given of students who gave away their thumbs or even their lives, as guru-dakshina (return of the teacher’s gratitude). Yet, the Pandava’s came to war, as if unmindful of the presence of their teachers as commanders of the opposing camp. Eventually, both the teachers (Bhishma and Dronacharya), who were also revered as the greatest saints of the period, were killed.

If the highest priests of the time were fighting a war, it is most likely that there was also an entire retinue of priests and Brahmans aiding them. We do not know their count, neither the number of them killed in the war. What we know with certainty is that there was a chance for a peaceful exit from war, if Krishna had not convinced Arjuna to fight, when the latter had thrown down his weapons. All through Gita, it is evident that it was Krishna who was keener to fight. On one hand
Arjuna is told that it didn’t matter if he emerged victorious or died in the conflict, while on the other, it is said that the God had already killed Bhishma, Drona and Duryodhana and if Arjuna was to rise up to eliminate their physical bodies, it would be better only for him. What would have been the benefit of kingdom to Arjuna, when he was already dead? Be reminded that it was such a war where all odds were against the Pandavas and there was a greater chance of getting killed than emerging victorious.

Our attempt is to give reasonable answers to all such questions that have troubled the minds of scholars and thinkers for centuries. Till date nobody has been able to give convincing answers. This series of five books aim at giving the most convincing solutions to these and relate them with the so-called core teachings of Islam that have largely been lost with time. In the process, you will get to know the true teachings of the so-called Hindu sacred books, but lot many of your existing concepts of Islam too are going to change in the light of fresh evidences that we are to give. To give a hint, we claim that Gita is the greatest book ever written to explain the concept of Jehad in Islam. It should be read by all Muslims who claim to be fighting for Jehad and also by all those who claim to be Muslims but do not do Jehad.

We request you all to keep the faculties of reason open. Our view is that ‘reason’ was the chief cause for the war of Mahabharata. It is lack of application of our reasoning faculties and our blind devotion to the so-called notions of religious beliefs, devotion and faith, that have led to all the corruption in our lives and religion. We all call ourselves living in the scientific age and consider ourselves enlightened. Yet, we do not put reason to optimum use, thereby most of us end up following the religion of our forefathers, something that has been
strongly condemned in the Gita.

In order to understand this book further, we request you to first detach yourself from the beliefs and views inherited and developed all through your life (which is not going to be easy) and then read along with patience, from chapter to chapter, and not by intermittently skipping from one place to another. And make a commitment to yourself that you are not going to accept any of the views in this book, if it coincides with your reason (and not your present notion of religious concepts and beliefs). For it won’t be easy for you to accept Rama and Krishna as your own or digest Vedas and Bhagavata Gita as your own religious books. Eventually, our purpose is to lead you to the worship of the Lord of Krishna. Even after sincere reading, discarding your inherited beliefs and putting our view-points to the test of your reason, if you find this book is trash, then show it the place it deserves.

As we have said, reason it was and lack of its application that led to the war of Mahabharata. Only those who are unable to apply their reason or do not wish to face the truth, either because of their blind attachment for few worldly things, or aversion to few others, resort to violence. Those with reason love peace till the last moment. It is they who are the greatest champions of truth. And those with blind faith fail to see reason.

Application of Wisdom, Reason and Intellect

God the Almighty says in the Holy Quran:

He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind.

Hikmah, not only means intellectual power and ability to apply reason but also implies spiritual perception
and command over divine guidance, particularly bestowed by the grace of Allah (God), to make right use of knowledge on all occasions. Allah gives permission to fathom the depth of the ocean of wisdom to those who actively seek it from Him with devoted determination.

The highest form of hikmah is revelation revealed to the divinely chosen and the thoroughly purified by the almighty all wise. (Please read verse 33 of al Ahzab with verses 77 to 79 of al Waqi-ah from the Quran). The creator God created a group of His chosen representatives, thoroughly purified them, gave them His wisdom, and then commissioned them to guide mankind, in every age and every clime, till eternity. One after another the prophets of Allah came with divine guidance at every stage of development in the human society; and in the end the last messenger of Allah, Prophet Mohammad, came with the final message, after which the office of prophethood was terminated. After Prophet Mohammad, a section of the Muslims chose their own Caliphs while a minority (the Shias) was of opinion that to protect and preserve the revealed truth in its original form, the God established the institution of imamat, and appointed Imams (guide-leaders). They believe that the 12 Imams so appointed, also called the Ahlebayt (People of the House), will continue to guide the people to the end of this world.

We are of the opinion that if these divisions arose in the Muslim world, the root cause here too was lack of use of reason. In this book, we are also going to give conclusive evidence from the Vedas, Upanishads and Puranas, to distinguish the right from the wrong.

God the Supreme said in the seventeenth chapter of the Gospel (Bible):

Woe unto those who have heard the knowledge but have not sought it. How they will be gathered
with the ignorant into the fire! And learn the knowledge and teach it, for even if knowledge does not bring you felicity, it will not bring you wretchedness, and even if it does not raise you, it will not lower you, and even if it does not enrich you, it will not impoverish you, and even if it does not benefit you, it will not harm you. And do not say, ‘We fear lest we should know but not act’, but say, ‘We hope to know and to act.’ And knowledge intercedes on behalf of one who has it, and it is for God not to disgrace him. Indeed, on the Resurrection day God will say: ‘O assembly of the learned (‘u1ama’)! What is your opinion of our Lord?’ Then they will say: ‘It is our opinion that He will have mercy upon us and forgive us.’ Then the Almighty will say: ‘Indeed, I have done so. Indeed, I have entrusted you with My wisdom not because I wanted evil for you, but because I wanted good for you. So enter among My good servants into My garden (paradise) by My mercy.’

(BI'HAR AL-ANWAR, I, 186)

Also some of the oft-quoted sayings from various books of Islamic traditions talk on the subject in the following manner:

It is because of the existence of reason that God-Almighty gets worshipped, and one makes his entry into Paradise.

AL-KAFI, VOL. 1, P-11

Whoever is wise and intelligent possesses religion, and whoever has religion will enter into the Paradise.

AL-KAFI, VOL. 1, P-11

God-Almighty has blessed the human beings with two proofs: One is apparent and the other is hidden. The
apparent proofs are Prophets and Imams, and the hidden proof is the reason and intelligence within our existence.

AL-KAFI, VOL. 1, P-16

The most perfect human beings from the point of view of reason are those who are the best in moral conduct.

AL-KAFI, VOL. 1, P-23

The reason is the guide of a believer.

AL-KAFI, VOL. 1, P-25

The reason is the friend of everyone and the ignorance is his enemy.

AL-KAFI, VOL. 1, P-11

Egotism of a person is the indication of his wisdom’s weakness.

AL-KAFI, VOL. 1, P-27

Whoever desires to become contented without possessing health, a tranquil heart free from jealousy and soundness in religion must cry before God-Almighty and should ask for perfection of his reason. Therefore, whoever becomes wise will be contented with modest means of livelihood, and thus, will become free from wants, and whoever is not contented with modest means of livelihood will never become free from wants.

AL-KAFI, VOL. 1, P-18

A wise person avoids even extra worldly-affairs what to say about sins, while quitting extra-worldly affairs is optional and avoiding of sins is mandatory.

AL-KAFI, VOL. 1, P-17

A wise person will never tell a lie, even if his self is tempted to do so.

AL-KAFI, VOL. 1, P-19
Whoever lacks compassion does not have religion; whoever lacks wisdom does not have compassion; the most valuable person is the one who does not consider the entire world worthy of his self. Know that: you bodies could not be traded with anything except - Paradise. Therefore, be careful never to trade yourselves for a price other than Paradise.

_Al-Kafi, Vol. 1, P-19_

The reason and lust are opposite to each other; knowledge supports reason while the lust is supported by the passions and inordinate desires; self is a battlefield where a war is waged between the reason and lust; whoever becomes victorious in this fight takes control of the self.

_Gharar Al-Hukm, Vol. 1, P-96_

Evil and mischief are hidden inside every self; in case the master of self takes over his control, they remain hidden, but when opposite happens, they make themselves manifested.

_Gharar Al-Hukm, Vol. 1, P-105_

Whoever does not take possession of his passions and desires will not be the master of his reason either.

_Gharar Al-Hukm, Vol. 2, P-702_

Also it is reported that the God said to Jesus: “Honor those who possess knowledge and know of their excellence, for verily their excellence over that of all My creation - except for the prophets and messengers - is like that of the sun over the stars, and like that of the Hereafter over this world, and like My excellence over all things.

_Bihar Al-Anwar, II, 25_

Also, Buddhism lays greatest stress on reason. Gita gives primacy to wisdom. Wisdom is not plain knowledge
arising out of reason in the logical sense, but a timeless or unitive wisdom belonging to the context of the Absolute. There is still victory to be won by the wise man against his own ignorance.

It lays great stress on putting one’s reasoning faculties and intelligence to optimum use. It has devoted one chapter to reason and one to wisdom, and even in the remaining sixteen chapters, it is evident that inviting the people to apply reason and seek knowledge (wisdom) are the prime objectives of Krishna’s teachings.

Writes Lal: “The chief requirements of Buddhi Yoga (The Yoga of Wisdom) are that the Buddhi (intelligence, wisdom) is trained, developed and dedicated to God and the intellect thus enlightened is used (a) as an instrument of thought – for creating and sifting ideas, (b) for illumining actions and (c) for controlling emotions. When Buddhi Yoga is applied to works, they become Karma Yoga or skillful actions. Thus the most common form of Buddhi Yoga in everyday life is Karma Yoga, but the term Buddhi Yoga is more comprehensive and includes the discipline of the emotions, the intelligence and the senses as well.

Yoga Vasistha echoes the teaching of the Gita in the following way: “Reasonable words even of a child ought to be accepted and those even of the Creator (Brahma) are to be discarded like straw if they are otherwise.”

When a man acquires a clear understanding, he does not follow others blindly but judges things for himself to determine what is best for him.

GITA.II.52

As Swami Rama Tirtha in his book The Heart of Rama wrote: “Accept not a religion because it is the oldest; it being the oldest is no proof of its being the true one. Sometimes the oldest houses ought to be pulled
down and the oldest clothes must be changed... Accept not a religion because it comes from a great ascetic, from a man who has renounced everything... Accept not a religion because it comes from a person whose character was the highest; often times people of the grandest character have failed in expounding the truth... Accept a thing and believe in a religion on its own merits. Examine it yourself. Sift it.”

Based on this universal appeal of the messengers of God as well as the learned in regard to reason and wisdom, we beckon you to take note of these golden words from various great men, and invite you along with your reason and wisdom to unearth some of the greatest mysteries of our time. We forewarn you to be prepared for the most unexpected revelations, which we are sure, will appeal to the men of reason.
The True Reason For the Fight of Mahabharata

We had made a passing reference earlier that lack of application of reason was the chief reason for the fight of Mahabharata. We have also given a few points there why it cannot be expected from Krishna, considering the absolutist nature of teachings with which he is associated with in Gita, that he would be a part of a fight for capture of territory or kingdom. How sad it is that he is portrayed with using deceitful means to win? How can we take this as true when the teachings of Gita are totally in contrast to this? Arjuna is told that it does not matter whether he gets killed or emerged victorious and it is obligatory on him to follow his duty. The war has been described as righteous.

How can a war for territory be a righteous one? Can the God-ordained duty be to capture the kingdom for the sake of merely becoming the king? Fact is that we are yet to understand Gita truly.

The subject of the devas was introduced by the Vedas. They were introduced as the supreme Divine Beings, higher than the rest of the God’s creation. With time, however, the Vedic teachings got corrupted, and the devas began to be worshipped as gods. Not only this, yakshas, rakshasas, pretas and bhutas too were introduced as gods, and people were worshipping them as well. We have already showed this by means of a verse from Gita, a little before. Several false stories got attributed to the devas and a lot many myths developed around the description of the Vedas, which corrupted their true identity. This can be understood by the generally accepted view about Indra, who is portrayed in the myths as one who moves about producing children, and
perpetually remain drunk under the effect of Soma-juice.

We have shown in this book how these myths developed and how the teachings of the Vedas had changed completely till the time of Krishna. The Vedas too had presented the concept of One God but that got changed with time and the status of divinity was bestowed upon an entire group, and this included the devas. Elaborate rituals were being performed and the priests too, had corrupted them. So much so that an elaborate institution had developed where the chief gainer was the priest. People performed all these rituals thinking that they would lead them to heaven. The priests who, as we have said, were the chief beneficiaries, both in terms of wealth and social status, further propagated the belief. Outside of these rituals, the Absolute God or even the gods were forgotten. People indulged in all types of vices, and the concept righteousness was altogether lost. They indulged in entertainment extensively. While their days were spent in playing dice, they also indulged in sex heavily, so much so that the line between permissible and non-permissible had been obliterated. Society was full of illegitimate children. More grievously, the illegitimate children of the priests and the nobility were ascribed to the gods, thus even enhancing their status among the common people, who accepted all these absurd stories as true, as they were endorsed by the official propaganda machinery and often also had the tacit approval of the high priests. Stories abounded of arms and help from the gods and they were often created to terrorize the common people against rebellion or install fear on the neighboring kings, lest they contemplate attacking their neighbors. People were officially appointed to sing praises of the kings all through the kingdom. This lead to creation of several absurd stories, which have unfortunately found place in our
literature, some of which is even regarded as sacred.

Such were the conditions that necessitated the coming of another avatar or Messenger in the form of Krishna. He re-introduced the concept of One Absolute God and criticized the people who had taken to worship of several gods. As regards to devas, their value was retained as Divine Lords, but as those created by God and not gods. This explains why time and again they are described as the created and the Absolute God – the Creator. Krishna also stressed that worship is not just a ritual to be performed at certain time of the day. The entire life has to be led in remembrance of God. Not only did he try to remove the evils associated with oblations and ritual sacrifices but also criticized those who had taken to sannyasa. He showed the middle way, exactly the same that is taught by Islam. Righteousness was held in high esteem and all actions were to be performed for God. Man was told to look inside him and identify his own soul with the Self of God. This alone, it was said, could lead to salvation.

Krishna reintroduced ‘reason’, something that had been forgotten altogether in the midst of blind worship, and people had started accepting all fabricated stories as true. He criticized blind worship, which devoid of reason, was the root-cause of evil to generate. Recognizing the inner self and not the outer temple were henceforth given more prominence. Remembering God in all actions rather than during the rituals was portrayed as the true path to salvation. At the same time the evils of a forest life were elaborated upon, something that is found hard to digest even today.

There was bound to be opposition. The chief losers were the priests. They had got used to wealth, prestige and power to such extent that they even controlled the actions of kings. Who would have come to them after Krishna’s teachings as per which each person was to
be valued on the basis of his actions rather on birth or position in society? Like always, attempt was made to subjugate the truth through violence, which was fanned further because of the state-owned propaganda machinery that was put to work. The likes of Drona and Bhishma instigated the blind-followers like Duryodhana by telling him that the age-old concepts of religion were being challenged. Duryodhana and others like him, who had grown worshipping the devas and others as gods and considered certain set of rituals and beliefs as the roots of their religion, failed to apply reason and confine it to intellectual discussion. They could think of only one way through which Krishna’s teachings could be suppressed, that was to physically eliminate those who were the champions of these teachings. It perfectly reflects the state of their mind that saw everything from a materialistic point of view.

It is evident from Gita that Bhishma and Drona identified the truth but did not accept it lest they would lose their high positions. Duryodhana and the rest were blind followers. Arjuna had come to Krishna’s side but there were still certain doubts that had remained in his mind. Had he had his way, he would have refrained from fighting. This is truly reflected in the act of his throwing away his bow and arrow. Krishna not only removed the doubts that came up but also showed him that as a true disciple of Krishna, it was his duty to fight when Krishna had ordained him to do so. Now that he had chosen to come on the true path, it didn’t matter whether he died or emerged victorious. All of us need to continue performing our duties, unmindful of the consequences.

If you read the Gita again, you will find that the subject of devas perpetually persists in the background. Those in the Kaurava’s camp still worshipped them as gods. Arjuna too, like others who had accepted Krishna’s
teachings, had till then followed the deviated versions of Vedic teachings. That is why Krishna is found to be upholding the sanctity of Vedas, yet criticizing its followers, upholding the high position of the devas, yet stressing on the use of reason and wisdom, in order to accept the truth and discard the fabrications that had got attached with time.

Unable to understand this, and seeing the revered sages of the period, Drona and Bhishma on the Kaurava side has confused the scholars, including the writer of Mahabharata, who all try to show both differing in their respective beliefs but following the true path. The true path can have two versions. If there are, it means that one of them is removed from truth. Untruth can be at war with untruth but it is not possible that truth comes stands up in opposition to truth.

Devotions Among the Indo-Aryans

It cannot be said precisely when, how and under what circumstances deviations occurred among the Indo-Aryans. It seems that deviations kept happening at all times. Messengers and Prophets too kept coming, in order to correct the false beliefs of the people and lead them back to the worship of One God. Yet, man kept deviating from the true path, time and again.

This is very similar to the case of Moses, who was disclaimed by the people amongst whom he was sent. Quran has mentioned in detail how the followers of Moses kept asking for signs and benefits from God, including food from heavens that continued to come for a long time, yet were found wanting when the time came to stand up to their convictions and beliefs. It required only a prolonged stay of about a week of Moses on top of the mountain for them to deviate. This shows that it is possible for seemingly the most righteous of men to deviate within a matter of days, and we have to
be on our guard at all times, lest Satan finds his way inside us.

The same Jews, who had troubled Moses all through his life, deviated so much so by the time of Jesus that they denied his prophethood tooth and nail. In fact, they tried their best to kill him. This was in spite of the fact that Jesus brought no new teachings and always claimed to be following the teachings of Moses.

Jesus departed and those who gave the name of Christianity to his teachings corrupted that true path shown by him, along with the links that he foretold to complete the chain, that Christianity appeared an altogether different religion by the time Mohammad came to culminate the teachings of the true path.

Not that there were no true adherents of these messengers. Seekers of truth had always remained in this world. But this too is a sad reality that paths for deviations are always open. Those who accepted Moses as messenger were the seekers of truth, but those who denied Jesus after him were deviated. Those out of adherents of the teachings of Moses accepted the teachings of Jesus were still the acceptors of truth, but those who denied Mohammad after him were deviated. In the same manner, after Mohammad, those who denied the caliphate to Ali, in spite of all attempts by Quran and Mohammad to confirm his claim, were deviated. Those who accepted Ali as the rightful successor were Shias. Out of them, most left the side of Husain, when faced with adverse circumstances or lure of position and money. A section of those who continued to remain loyal to the first five Imams deviated when they broke the chain after 6 and hence sects like Ismailis, Agha Khanis and others originated.

A very small segment continued to remain loyal to the 12 Imams. Out of these, some got into suspicion
when the wait of the 12th Imam became endless, majority deviated on the other extreme when they continued to remain loyal to the Imams but belittled the worship of God and some more would deviate when false Mahdis would come prior to the coming of the last Proof of Allah.

See, how simple it is to get deviated! We started with the subject of Indo-Aryans and Krishna and ended somewhere else. Thankfully we realized it and could have corrected it but didn’t do so for it to remain an example for you.

This is the same in matters related to religion. Our beliefs are so fickle that keep changing with time. Merely two hundred years back, nobody would have ever thought people would be standing in queue to supplicate in front of the image of a fakir, with certain degree of spiritual powers. A day was enough to reinforce our beliefs in idols when they, all across India, began to consume milk. In older times, even a Tsunami could have triggered worship of the sea.

Our purpose was to express that Messengers of God came to correct those who had deviated from the true path. Krishna was the greatest champion of the teachings of the Vedas but fought those who claimed to be the followers of Vedas. Likewise, Rama waged a war against one who claimed to be a devotee of Siva and had worshipped Siva exceedingly in the past. Yet, that was perhaps blind worship, as Ravana failed to see that supplication to God can never by a physical exercise alone and true suppliant has to bade farewell to false ego, lust, greed, violence, injustice, corruption and all acts of evil and those forbidden by God. At this point, we are tempted to say that if Mahdi comes to fight and kill those who claim to be following Quran, and yet have deviated from the path it shows, it should not come as a surprise.
Fact of the matter is that prior to Vedas, after Vedas and prior to Krishna, in the post Krishna period passing through Buddha and till this time, Indo-Aryans surely must have passed through several hostile periods where it was not easy to remain on the true path. There were kings who wanted their mode of religion to be adhered by the subjects. There was a period of about 1000 years when Buddhism reigned supreme and some of their rulers even tried forcefully to make the people follow their path. People were largely ignorant and hence it was easy to circulate myths and propaganda. This was followed by a long period of rule by those who called themselves Muslims. Later, for about 50 years or so, the British closed all madrasas and pathshalas, when they tried to implement their own education system. Moreover, with no state patronage in Buddhist, Mughal and British rule, for teachings that were considered related to Hinduism, there were more chances of digression.

Deviations and Steadfastness

We wish to salute those who steadfastly remained on the true path, in the midst of all the hardships and unfavorable circumstances. The house of Pandavas was set on fire, Draupadi insulted and their sons killed in a night-attack. Yet they remained on the right path. When we read of the victory of Krishna and Rama, we forget that several must have surely died to uphold truth and justice alongside their leader. Puranas mention few accounts of torture and killing that the adherents of the true path went through. Known for their biased penchant for writing the history of the kings, historians have not mentioned how many people were killed while clinging on to the Vedas when Ashoka went about converting them. We also do not know how many scholars perished in floods, earthquakes, droughts, famines and Tsunamis.
Neither do we know how many Vena’s and Prahlada’s were killed by the infuriated sages or kings, for their views and activities.

Devas Used by the Kings and the Priests for their Personal Benefits

The subject of devas has since long confounded the opinions of scholars. Vedas and Upanishads are replete with their mention. People revered them and invoked them to seek blessings from God initially. With time, they started worshipping them as gods, and the entire fabric of Vedic teachings corrupted. As we have seen in the case of the Muslims history, the greatest deviations happen from within. Indo-Aryans too could not safeguard themselves from this.

A detailed reading of the Puranas make it clear that there was a time when the name of these devas came to be used for strengthening the position of the kings and the priests. In the introduction to the Vishnu Purana, RC Hazra says: “The sages ask Suta and Magadha to extol the king but Suta and Magadha intimidated their difficulty saying that as they knew nothing about the merits and activities of their king who was born that very day and as his fame did not spread out, they fail to understand what should form the basis of their praise. The sages said in reply: “Let the king be extolled with (the mention of) the acts this highly powerful monarch will perform and the virtues he will attain.”

This shows clearly how powerful the priests had become at one point of time. They killed Vena for his alleged anti-Vedic views and activities; not even thinking for a moment that killing of a person itself was sin. Perhaps Vena was killed in a religious ceremony itself because the Vishnu Purana mentions of extracting Soma juice on the day of Soma-pressing during the ‘Paitamah Yajna’. And then the sages asked these two poets – Suta
and Magadha – to sing praises of the future acts of the king as the king had made a promise that he will acquire the same merits with devotion, which these two persons would mention by way of eulogizing him. So Suta and Magadha used to sing the praises for the king using the same degree of superlatives as were normally used for the devas and the king, and the day-old child who was sworn as king, was praised for his future conduct on the day of his swearing. This is same as you start talking of the deeds of the life of Priyanka Gandhi’s son, born on 29th August 2000, on the 30th of August, saying that he is the best of the Prime Ministers India has seen, the most truthful of men, the one who cares for Indians and one who spends his life in handling the affairs of his subjects. And you do this on the grounds of a promise extracted by the day-old child that he would become exactly how he would be praised.

See this narration from Purana:

Then Suta and Magadha praised Prthu in a sweet voice by mentioning his future acts and describing him as truthful, bounteous, modest, friendly, forbearing, powerful and compassionate person, and as one who keeps his promises, chastises the wicked, knows Dharma (duty), acknowledges service, speaks pleasing words, honours the venerable, performs sacrifices, knows the Vedas thoroughly, makes no difference between friends and foes in administering justice, and is honoured by good men.

See how the revered Brahmans and the so-called professional storytellers strengthened their control over the kings. Even before the king was sworn in and people got to know what his future conduct was going to be, an entire propaganda drive was initiated to improve his position among the subjects, that too on the basis of a
small verbal promise by the king that he would acquire
the merits with devotion which these two persons will
mention by way of eulogizing him. So if they praised
that the king was very wise, he will acquire wisdom, if
they praised that the king was very knowledgeable, the
king will acquire knowledge and if they praised the king
was very powerful, the king will acquire strength and
power.

Naturally, only those kings who were patronized
by the powerful priests were granted these benefits.
And even the Gods and the Devas were brought to use
in this propaganda drive, as we come to know later.
And it is not difficult to conjecture that once the king
fell out of favour, he too had to bear the wrath of the
priests, as they did to Vena. And such propaganda drives
were undertaken even much before their rule was
established or perhaps even to establish the rule.

“In Kautilya’s Arthasastra (V.3.xiii.1), we find the
Pauranika, Suta and Magadha, as given a very high
position in the royal court like the Kartanika (foreteller),
Naimittika (reader of omens), Mauhurtika (astrologer)
and others and allowed to draw a salary of 1000 Panas,
but they are said to have been employed for ‘giving
wide publicity to the power of the king to be associated
with devas throughout his territory,’ and in foreign
countries, for ‘spreading the news of devas appearing
before the conqueror and of his having received weapons
and treasure from heaven.’ These stories of arms from
heaven were created to get a psychological advantage
over their enemies.

This is how all those absurd stories about devas
like Indra and Varuna came into being. If the priests
and the kings could go to these levels to retain their
hold over power, it would not have been difficult for
them to pass on the sins of the kings or his household
too, on the devas, so as to justify their deeds. So even
if somebody impregnated a lady in forest and if she happened to be from an influential family, it could easily have been publicized that Indra or Sun or Moon god came down to do that act of sin. Since money was spent in this propaganda drive, and professionally hired men went on propagating these stories far and near, they slowly became part of the folklore, all of whom were later given a place in the Puranas, when they were rewritten due to certain unknown compulsions at a later stage. (We will prove in some later work that the Puranas in existence are not the same as original ones and were rewritten with a lot many changes at a later stage).

The sages were even smarter. They even befooled the kings at time, so that the kings used to give away their wives to the priests, in order to produce children with God like powers. Thus, the ‘brahmchari’ priests enjoyed company of the most beautiful women of time. It were their sons who lived as princes and princesses, in the royal palace, while the king delighted in the feeling that Indra or Agni deva have bestowed their favour.

There are stories when an old priest forced all the 50 daughters of a king to be married to him. The all-powerful kings bowed to the most absurd commands of the priests because of the blind faith that people had for them. This priest went on to build 50 huge palaces, one for each of his wives, that marveled with the best of the times, thus showing that they also played in wealth.

The blind faith of people gave them the supremacy as per which they would even create a negative atmosphere about the king, if he fell from their grace. If he kept them satisfied, they further took these stories to the people.

Hindrances to True Path

Chapter XX of The Vishnu Purana clearly says that there were ascetics who taught doctrine opposed to those
of the Vedas. And the other group of Brahmana felt that one who uttered words of disrespect to the authority of the eternal, uncreated Veda, was degraded and fallen from his state.

Chapter VII of Maitri Upanishad explicitly describes to what extent degradation had taken place and how lowly beings too were worshipped along with the devas. It says that despite having a groove in front of them, they cling to low shrub. And it is stated that they all are under delusion that they are worthy of heaven, but they are not. Even the various groups of priests and sadhus, who are described in detail, are not worthy of heavens. See the conditions of the time in the words of Maitri Upanishad and introspect whether some of the evils described have crept our present society or not.

VII.8 says:

Now then, the hindrances to knowledge, O King. This is indeed the source of the net of delusion, the association of one who is worthy of heaven with those who are not worthy of heaven, that is it. Though it is said there is a grove before them they cling to a low shrub. Now there are some who are always hilarious, always abroad, always begging, always making a living by handicraft. And others are who are beggars in town, who perform sacrifices, for the unworthy, who are the disciples of Sudras and who, though Sudras, are learned in the scriptures. And others there are who are wicked, who wear their hair in a twisted knot, who are dancers, who are mercenaries, traveling mendicants, actors, those who have been degraded in the king’s service. And others there are who, for money, profess they can allay (the evil influences) of Yaksas (sprites), Raksasas (ogres), ghosts, goblins, devils, serpents, imps and the like. And others there are who, under
false pretexts, wear the read rope, earrings and skulls. And others there are who love to distract the believers in the Veda by the jugglery of false arguments, comparisons and paralogisms, with these one should not associate. These creatures, evidently, are thieves and unworthy of heaven. For this has it been said: The world bewildered by doctrines that deny the self, by false comparisons and proofs does not discern the difference between wisdom and knowledge.

This is a very important verse as it tells to what extent degradation had occurred. All types of pseudo-worshippers were present who, it is said, were not worthy of going to heaven. There were some whose company itself, people were advised, not to keep. And there was a group of evil men who were working to distract the people from the Vedas by the jugglery of false arguments, comparisons and parallelisms. That they are described as thieves and not worthy of heavens is evident, but it proves why all the Upanishads seem to be talking on subject of devas alone, and why nearly all of them have tried to cleverly hide the teachings, so that they are not destroyed and remain for those who wish to come to the truth.

It is Self that is described as the cause of all life and in which all life would finally disappear. The times were such that a group had appeared which altogether denied the existence of Self. They even gave false comparisons and proofs to bewilder the people. And since the word ‘The world’ is used, it amply suggests that this was not a group of few people but a large number of them had come to believe so, because of the teachings of these false seekers. And it is clearly stated that the seekers of knowledge and the wise know the true identity of self.
Verse 9 further states the state of the affairs during those times. False personalities were created to confuse the people pertaining to the true personalities. Religious believes were being doctored and even the good teachings were being deliberately replaced by evil teachings, and people had begun to accept them as true. Truly, Satan was at work with full force.

VII.9 says:
Verily, Brhaspati (the teacher of the devas) became Sukra (the teacher of the demons) and for the security of Indra and for the destruction of demons created this ignorance. By this (they) declare the inauspicious to be auspicious and the auspicious to be inauspicious. They saw that there should be attention to the law which is destructive of the (teachings of the Vedas) and the other scriptures. Therefore one should not attend to this teaching. It is false. It is like a barren woman. Mere pleasure is the fruit there of as also of one who has fallen from the proper course. It should not be attempted. For this has it been said: Widely opposed and divergent are these two, the one known as ignorance, and the other as knowledge. I (Yama) think that Naciketas is desirous of obtaining knowledge and many desires do not rend you. He who knows at the same time knowledge and ignorance together, having crossed death by means of ignorance he wins the immortal by knowledge. Those who are wrapped up in the midst of ignorance, fancying themselves alone wise and learned, they wander, hard smitten and deluded like blind men led by one who is himself blind.”

It is clear the conflict between good and bad was at its peak and the chief worry of the followers of the
true path was to safeguard the teachings of the Vedas. The distinction between ignorant and wise had diminished or almost evaporated. Those who were ignorant were considered knowledgeable and likewise, with the case of knowledgeable. People doubted the revealed scriptures like Vedas and stories were circulating regarding the identity of devas, who were sometimes portrayed playing villainous roles. Some of these, like the fight between devas and demons were so sporadically spread that they have even reached us as myths. It is extremely doubtful whether they are based on truth. Yet, such was the intensity of these narrations that the sage Yama had to take recourse to one such story to reveal the importance of Vedas and to downgrade the value of demons. This is apparent from the following verse.

Now see VII.10:

Verily, the gods (read devas) and the demons, being desirous of (knowing) the self went into the presence of Brahma. Having bowed before him they said, Revered Sir, we are desirous of (knowing) the self, so do you tell us. Then, after having reflected a long while, he thought in himself. Verily, these demons are desirous of a self different (from the true one). Therefore a very different doctrine was told to them. On that these deluded (demons) here live their life, with intense attachment, destroying the means of salvation and praising what is false. They see the false, as if it were true, as in jugglery. Therefore what is set forth in the Vedas, that is the truth. On what is said in the Vedas, on that wise men live their life. Therefore a Brahman should not study what is not of the Veda. This should be the purpose.

Vedas, it is reiterated here as well, are the supreme source of all rightful information. And the fact that wise
men lived their life waiting for the devas to come too can be derived. Since their authenticity and greatness is maintained everywhere, including also by Krishna in Gita, it is to this that we should take recourse, when puzzled. Surely, they are source of all knowledge revealed to show us the true path. They must surely show the way to reach God and not talk of needless things like steam engines, airplanes, etc., as Rishi Dayanand Saraswati has translated them to be.

Krishna Misrepresented

From the Puranas, it is evident that people of the time of Krishna did not recognize him, as he desired to be recognized. Some would say this cannot be possible, when millions of people worship him now, how is it possible that those in his period were not doing the same.

Fact is that being on the side of Krishna in those times, meant following a certain way of life. One had to be truthful, just and righteous, if one wished to come on Krishna’s side. He had to believe in One God to such an extent, that all material things in life were immaterial. He had to improve him conduct and nature, and upon doing so, he had to work to remove evil from the society, even if it meant suffering a few losses. Since the physical body was immaterial, it didn’t matter if the person died in the pursuit.

Even today, if Krishna’s teachings are to be truly followed, many of his seemingly most ardent followers would desert him. As long as nothing is demanded in return, it is always easy to call oneself as his believer. But suppose Krishna was to come again and say that all his believers would henceforth consider fighting all injustice, evil and cruelty as their duty, even if it means giving a few sacrifices, just as Krishna himself did all through his life, how many of us would remain on Krishna’s side.
If Krishna would come to say that from now onwards all have to compulsorily spend a good portion of their earnings to feed the poor and take care of those who are ill or in need of attention, how many of us would be willing to do so. In fact, in all likelihood Krishna would not accept our money, as a great portion of it is ill gotten. Some of the biggest spenders of charity are those who do not even think for a minute while earning whether their money is truthfully obtained or not. All is permissible in business or life, outside of the mandirs. Are these Krishna’s teachings?

If the story described in Chapter XII is true, then Krishna’s own brother Satrajit and others doubted that Krishna might have killed his brother Prasena, to obtain the wonderful gem. The canard was spread to such an extent that Krishna, in order to quell all those views that were circulating, had to go to the forest, along with some of his Yadava friends, and following the footprints of his brother’s horse, and then those of the lion who killed him, and then those of the king of bears who killed the lion, reached the mouth of the cave. He went inside the cave where he had to fight for 21 days with Jambawat, the king of bears, for the possession of the gem. And the intensity of his Yadava friend’s love for him can be understood by the fact that none accompanied Krishna inside the cave; they waited outside for seven days and then concluded that he must have met his death in the cavern. “It could not have required so many days,” they thought, “to overcome an enemy;” and accordingly departed and returned to Dwaraka, and announced that Krishna had been killed.

Can there be a greater proof required to tell that there were only a few who were Krishna’s side when he was present as a person in this world. It is easy to say now that we are his followers, but let a time come when Krishna tests our integrity towards him and God,
and we would start finding excused or errors. Isn’t it true that being with Krishna means accepting his message as true and leaving all attachments to the world to become one with God through the path shown by him, yet majority of his followers continue to be besotted with their worldly desires.

Even the relatives of Krishna performed all the obsequial rites suited to the occasion, upon hearing of Krishna’s death. Far better to them was Jambawat, self-confessedly as born of brute origin, who realized Krishna’s virtues in the course of his fight and prostrated before him. Krishna told him that he had descended to take upon himself the burden of the earth, and Jambawat offered to him his daughter Jambawati as wife and returned the Syamantaka jewel so that Krishna “could clear his reputation.”

Krishna returned the jewel to his brother and “was exonerated from the crime of which he had been falsely accused.” When Satyajit reflected that he had been the cause of the aspersion upon Krishna’s character, he gave him to wife his daughter Satyabhama. (Those who fight over gotra for marriage should note that Satyajit has been described as Krishna’s brother). But this too became cause of enmity and people like Akrura, Kritavarman and Satadhanwan became his foes.

It is mentioned that Akrura, though conniving against Krishna, knew his greatness. This shows that despite the true knowledge, ego or self-interest often hinders the person’s coming to the right path.

Even Balabhadra, his brother, doubted Krishna that he was pursuing Satadhanwan for material wealth and flew into a violent rage and said to Krishna, “Shame light upon you, to be thus greedy of wealth! I acknowledge no brotherhood with you. Here lies my path. Go whither you please; I have done with Dwaraka with you, with
all our house. It is of no use to seek to impose upon me with thy perjuries.”

Not just this, the Puranas have made every attempt to belittle Krishna so as to lead us away from his teachings. As it was not possible to directly oppose the Vedas or Gita, they decided the best way to do so was to become one and then lead people astray.

Chapter XV says the powerful being resided in this world of mortals, he had 16,100 wives. By these the Universal form, which is without beginning, had 180000 sons.

Does this fit with your reason. Krishna would have to spend ten minutes each with 45 of his wives each day, in order to spend 10 minutes each with all of them in a year. Spending ten minutes each with 45 wives meant 450 minutes thereby meaning that seven-and-a-half hours daily. And each wife had more than 11 sons, if we divide 180000 sons with 16100 wives. Daughters are not counted because that was immaterial.

Gita and Mahabharata Written with Different Intent

We all know that Bhagavata Gita and Mahabharata do not have the same authorship. This is in spite of the fact that Gita occupies a portion of the epic, Mahabharata. While Gita is surely a divine text, it seems Mahabharata was written with a certain purpose, and Gita was incorporated with the Mahabharata, to add value to the Mahabharata. Another point that gives credence to this view is the quote from The Vishnu Purana which says that Vyasa, after writing the Puranas, sat down to write the Mahabharata so as to add to the bulk of the scriptures. Doesn’t this raise eyebrows? Why would somebody write a long narrative just to add to the bulk of the overall literature? Why didn’t the author of The Vishnu Purana give another reason for Vyasa writing the Mahabharata?
Doesn’t it reflect on an ulterior design? Another fact that gives weightage to our view is that even though this sentence clearly states that Mahabharata was written post-Purana, it also mentions the writing of Mahabharata in one of the Puranas itself. How can you explain this?

Another point is that the content of Gita is altogether different from the rest of Mahabharata. Whereas Gita preaches spiritualism of the loftiest nature, the rest of the pages only belittle that spiritual view and preach materialism. Our view is that there is also an attempt to degrade the personality of Krishna in Mahabharata. Was it by design or just the consequence of foolish interpretation of Krishna’s action, we would perhaps never know? However, if we study the manner in which the teachings of the Prophet and the Imams have been changed by those immersed in materialism, it would not be hard for us to understand this. The Caliphs post-Prophet Mohammad ruled in the name of Islam, yet had realized that since Islamic teachings do not support the material life that they wish to live, they would either have to bring the teachings down to their way of living or raise their character to the level of true Islam, if they wanted to continue ruling over the masses. That was the reason why the true inheritors of Prophet Mohammad’s legacy were not recognized and all attempts made to kill them or to dilute their presence and teachings, all in the name of Islam. They had nearly succeeded until Husain rose up to mark a clear divisive line between true teachings and those propagated by Yazid in the name of Islam.

We will see in this book how Satan implies the same tested methods again and again. Show the glamours of the world to some and make them fall to the capricious invites of the pleasures of the senses. Corrupt the religious beliefs, literature, etc. in case of those who are devout but do not apply their mind. Make the people raise the status of individuals who brought the teachings so that
they gain loftier positions than God. Change the essence of the religion with rites and rituals, and dogmatic beliefs. If that is not all, make some of your trusted lieutenant's raise a war on the true followers, so as to subdue them or kill them.

This explains why those who called themselves Muslims killed members of Prophet Mohammad’s household. Once all other tactics got exhausted, they finally decided to eliminate the true champions of Mohammad’s legacy. We will see that had it not been for Husain’s sacrifice, the Islamic teachings had been corrupted beyond recognition within 50 years of the Prophet’s death. All the time-tested tortures and hardships that satanic mind could have conjured together through its centuries of experiences in this world were inflicted on Husain and his followers. The hatred in the evil forces was such that even women and children were not spared. Yet, all this failed. Karbala thwarted their designs, so much so that the very teachings they were trying to suppress erupted like a volcano, which took the true teachings not only within the Islamic world but also even beyond its frontiers.

The imposed war against Krishna too was a design to kill the teachings right when they were being delivered. Today, an attempt is made by some to portray that those on the Krishna’s side as well as on Kaurava’s side were equally religious, but had differences in the mode of worship. They say this perhaps because there are still a large number of people whose religion is the same as that of the Kauravas – blind and full of rites and rituals. Was it religion governing the likes of Drona, Bhishma and Duryodhana that the Pandava’s tent was burnt while they were inside? Was it religion that all possible attempts were made to torture them and usurp their kingdom? Drona and Bhishma and the priests knew that with Pandavas becoming believers of Krishna’s teachings,
which propagated One God and nothing else, their position was at stake. They preached the blind followers like Duryodhana that Krishna and his followers were corrupting their faith. The hatred was such that even Draupadi was undressed in public view. That Duryodhana did it can be believed! But how would you explain the entire audience remaining mute spectators? Clearly, their religion too was false, something that they were not willing to accept.

The Gita has more than 20 verses (distributed in seven Chapters) where in Renunciation of the Fruit of Action has been talked about but even the commentators of Gita believe that the fight was for the possession of territory. Gita talks of strict adherence to righteousness and truth, even if it is at the cost of life, yet Mahabharata portrays Krishna as someone who had no respect for the rules of the battlefield and shows that Karna and Bhishma were both killed by deceit. There are countless such incidents in Mahabharata that show Krishna acting contrary to the very teachings in Gita. At other times, Mahabharata tries to raise the level of those in the opposing camps by portraying them as equally religious, and calls it a war between the princes, with Krishna supporting one group and Bhishma and Drona, the other.

All through, Mahabharata portrays the Drona, Bhishma and Duryodhana as heroes, even if they are the side-heroes, and Krishna is the main hero. Fact is that the rest of Mahabharata only attempts to bring back some respect for those who lost and bring down the position of Krishna to the level that he is portrayed as one who backs out from his promises, one who flaunts all the rules of battleship thereby revealing the wickedness behind the acts, one who gives false advice so as to win and one who supports the Pandava’s for the great fight for the throne. Towards the end, Mahabharata shows Kauravas in heaven and for a moment even goes on to
say that Pandavas were being burnt in the hell. Bhima is portrayed as a ferocious eater and one who was savage in deeds. Five husbands are assigned to Draupadi, and it is mentioned that she used to live in the houses of all brothers, one by one. Yet, one son each is assigned all the brothers. How can you know? It is unfortunate that we are yet to see through these designs and accept all literature as equally sacred and divine, even if it is Kamasutra.

The same would have been the fate of Islamic teachings without Karbala. At least it is possible for a pursuer of knowledge now to distinguish between the true and evil teachings, even if the Muslims are not the best of the adherents. With no Karbala after Krishna, it can well be assumed how the evil forces would have succeeded in eliminating this distinction from the religion and its literature and the evil minds largely succeeded in their designs.

In contrast to the view of most commentators who view Gita and Vedas talking of dissimilar and even contradictory subjects our view is that Gita upholds the true teachings of Vedas to the maximum; if it criticizes anything that is the misinterpretations that had been done and the deviations that had occurred. People digressed from the teachings of the Vedas, so much so they became ritualistic and started worshipping several forms of God, a bit of further deviation leading to various different gods and goddesses. Then came Gita (around 3100 B.C.), an attempt to return to the Almighty One God, and asking the followers to ‘stand up and fight’ against the evil practices and deviations that had crept into the way of life. The fact that Krishna had to indulge in a fight against a mighty army is evidence that his teachings too were not accepted easily and he had to labour hard to impart them.
We must remember that in those times, the nobility, the kings and the priests were chiefly responsible for an idea or thought to pervade through the masses who mostly followed it as a rule. Several history books recount how the priests had confined religious rituals to a few, and the masses were not supposed to attend them. In fact, they watched from a distance, grasping whatever they could, whether correct or false, is another matter.

From this viewpoint, the fight between Kauravas and Pandavas gains significance. Krishna had been able to influence Arjuna and the Pandavas, who had become champions of his cause. The fact that Arjuna himself talks of a time when he used to make fun of these teachings is a proof of this. Kauravas continued to adhere to the religion of their forefathers, who were mightily influenced by several leading priests of the time who never wanted that the power that they had gained over the masses slipped from their hands. That is why Arjuna was reluctant to fight those revered people among the masses, something that he himself had believed till sometime back.

Nothing can be said with certainty though as that was the period when writing had not developed and historical accounts were not kept. What is most certain, however, is that Krishna’s teachings too were disobeyed which lead to another revolution by Lord Buddha, which swept all over plains of India and up to Sri Lanka.

We have said earlier that the views of the nobility were generally accepted as views of the majority. People will not digest this easily if they look at it from the present day. But the fact is that Buddhism was struggling to find roots until King Ashoka embraced the rebellion. Thereafter, it spread much faster, that too till Sri Lanka and Burma. Similarly, when the Iranian king embraced Islam, they saw to it the rest of the people followed suit.
However, Buddhists went to the extreme of renouncing the world and leading a monastic life. In general, it was against the human tendency to lead a life of renunciation. A silent and gradual backlash led to the decline of Buddhism and people returned to the old customs and manners. However, the Buddhist experience had reinforced the belief in the Unity of God and they were reluctant to go back to the Vedic ritualism. Krishna’s teachings were somewhat centric to the Buddhism that people had experienced, and also negated ritualistic and idol worship.

The original Mahabharata had been composed in and around third century B.C. But its relevance grew with time and, as Nataraj Guru writes, it was brought to its present form by some follower of the Vedanta in the second century A.D. Later, the commentaries by Sankara (788-826 A.D) followed by Ramanuja (1017-1137 A.D.) and Madhava (1199-1317 A.D.), led to the building of what is known as the Gita literature of today.

Nataraj Guru writes: “About the period when the Guptas ruled, when Buddhism was in decline in India, largely owing to political reasons, there was a spiritual vacuum in the land. The monastic life of the Buddhists had to give way to a revalued and readjusted form of spiritual life. The heterodox rationalism of the Buddhists had come to be discredited and there was no valid philosophy to displace it. In its latest form, the Gita was itself a fulfillment of the spiritual need of the times and Sankara’s commentary on the Gita came just at that period when there was a certain anarchy and confusion of spiritual values in the mind of the ordinary people. Vedic ritualism also tended to be discredited among the masses and the regulating influence so necessary to keep people from falling into an era of decadence of norms and standards of a just or truthful life was absent.
By his comments Sankara was able to give stability and continuity to the flow of righteous teaching down through the succeeding generations. His importance as a commentator of the Gita is thus unique, representative and comprehensive.”

It is a period of more than 1000 years between the Mahabharata being composed and attempts made to write its commentary. And there is still greater gap between the actual event of Mahabharata and composition of Gita. If there are certain missing links, this is the reason for it.

This long period made the people forget certain vital links as regards to comprehension of Gita and when attempts were made at a later stage to replace Buddhism with another philosophy, Krishna was picked up, but unfortunately, along with all the myths and wrong notions that had perpetrated during the long centuries of neglect and ill-use.

Isn’t it unfortunate that, unable to clearly comprehend several passages of the Gita, or find examples that can be put into practice, Sankara and later Nataraj Guru, both came to the conclusion that “Gita is far from the category of Smartha (obligatory religious) literature? It is this notion that we wish to discard in this book. If Gita is not a book of obligatory conduct then what book is? Whether those which are filled with rituals, talking about innumerable gods and how to please them or those which touch just a few aspects of human life? We will give here the examples from the personalities of a few people who, despite being born centuries after the period when Gita was written, and about a 100-150 years before Sankara’s commentary came into existence, showed from their living examples, that Gita can be completely followed, and if put to practice in its entirety, it can create gem of persons, much more advanced in thought, spirituality and every other aspect
of life, than what we mortals can ever perceive. Gita teaches Brahma Vidya (Science of the Absolute) and following it to its entirety will only make Absolute Men or Complete Men emerge.

It is extremely unfortunate that in order to prove this theory, the commentators of Gita have even went to point of calling the writer of Gita as influenced by other school of thoughts, without realizing that the writer of Mahabharata may have been Vyasa or anybody, Gita is the utterance of God himself, through the mouth of Krishna. If you are to believe the commentators have written, then you will have to either say that Gita is not the utterances of Krishna and it is all fiction created by another writer, or be prepared to accept that Krishna said something and the writer later changed it as per the needs of time, or say that Krishna’s thoughts were governed by the thinking of the time – all things that this writer refuses to accept.

In the introduction to his commentary on Gita, Nataraj Guru has devoted a chapter “The Reason for Mistake of Treating the Gita as a Work of Obligatory Nature” in which he says: “If we ask why the contents of the eighteen chapters and the 700 verses of the Gita have been so puzzling that most commentators have tended to treat it as a book on obligatory, religious or traditional lore, instead of treating it, as it highly deserves to be, on par with the most authoritative writings pertaining to pure contemplative wisdom, the reasonable answer is that the author of Gita was faced with taking cognizance of the existing schools of spiritual thought and practice of his own time, like any writer.”

Most unfortunate indeed! Nataraj Guru agrees though the 700 verses of the Gita are puzzling, which is perhaps due to his inability to find men who could befit Gita’s description; something that we are doing in this book. It is quite amusing that “the most authoritative
writing pertaining to pure contemplative wisdom” is not obligatory. Did Krishna was just doing plain rhetoric or ‘big talk’ as we are used to saying, that too in the midst of the clamour of swords and arrows flying nearby, and there was no obligation for Arjuna to follow? Or was the obligation merely for Arjuna, and not for us? Or is Krishna meant, as is unfortunately being done in our houses, only for being put up as idol to be worshipped, that too an idol of his childhood days, when he may not have been in position to give such conclusive and authoritative statements “pertaining to pure contemplative wisdom”.
The Five Elements

You ask any Indian with certain religious knowledge about Upanishads and he would tell you that the five elements with which the entire world is made up of are earth, water, fire, vayu (air) and akash (sky). All Upanishadic translations as well as books of spiritual learning seem to agree that the cosmos was created by God using these five elements.

It is ironical that the same person who tells the elements to be five in number, when asked to tell the number of elements from a scientific viewpoint, would say that the total number of elements discovered so far are close to hundred and there may still be some more that are yet to be discovered. Even a class VIII student is likely to tell the names of more than five elements and earth, water, fire, air and sky would surely not be there in the list.

The above knowledge is based on the study of the Vedas and Upanishads, which are believed to be revealed scriptures from God. We too have not an iota of doubt that these, along with Bhagavata Gita, are books from the Almighty, All-Knowing Creator God, and therefore not even a word of these can be without a significance. We strongly condemn all those who find fault in the word of God when the truth is that it is their own lack of knowledge and comprehension because of which they are unable to understand certain passages. Instead of acknowledging this deficiency, they put the blame on the content of those very scriptures they call Divine.

Yet we believe that not even a word of God can be against the principles of reason and science and if it appears to be so, then either it is not a scripture from God, or it is not in the original form in which it was
revealed, or it has not been correctly understood. Science is the study of nature and nature too has emanated from God. Therefore, reason, science and the God’s word have to be in sync with each other. All through this book, you will find that this alone is our parameter for accepting or discarding the accepted notions.

How come all the places that talk of creation of the Universe are talking about the five elements? Who has erred – God or we? Why is this knowledge not in conformity with the modern scientific discoveries? You will know when you progress further!

In fact, certain Upanishads are also seen to mention Mahat (Intelligence), Ahankara (Ego) etc. in this list, thus adding to the absurdity of the whole statement. Niralamba Upanishad of Sukla-Yajur Veda (as per translation by K. Narayanaswami Aiyer, published 1914) describes Brahma in the following manner:

(Brahma) is the Chaitanya that appears, through the aspects of Karma (action) and Jnana (wisdom), as this vast mundane egg composed of Mahat, Ahankara and the five elements, Earth, Water, Fire, Vayu and Akash – that is secondless – that is devoid of all Upadhis (vehicles), that is full of all Saktis (potencies), that is without beginning and end, that is described as pure, beneficial, peaceful, and guna-less and that is indescribable.

First of all ego and intelligence don’t go together. One is positive while the other can be both positive and negative. In no way does these two go with earth, air, water, fire and sky. Moreover, every educated person knows that the composition of these five is the same. If water is composed of hydrogen and oxygen, the two are also found in the air, along with certain other elements. What was the need to mention water then? It is carbon, which combines with oxygen to produce a
gas (i.e. part of air). The same carbon combines with itself to make coal or diamond (i.e. part of the earth). Sky too is totally out of place, as we know nothing about its composition. Sky and earth would perhaps never meet but they both seem to have played a part in our creation. There is no water and air in the sky but it seems that inside our body the three have united together. If sky denotes space then air too denotes space. Does moon has no part to play in our creation? Is it that earth was created before, and moon, Pluto and Neptune later? Men of science can point out countless more absurdities. Yet this is our blind belief that we all are created from these five elements?

It is unfortunate that we accept such translations blindly without bothering to think whether it is possible for the All-knowing God to err. Those who are unable to understand this duality leave the worship of God and are consequently drawn towards the materialistic world, which is the root-cause of all problems that we are facing today. In a way, it is we who are responsible for our youths deviating from the path of God. After all, who would accept such absurd statements and then come again to supplicate in front of the Creator.

It is difficult to digest that the Upanishads give so much of weight to earth, fire, air, wind and space, and they are nothing but material things.

Chhandogya Upanishad (I.9.1) says:

(Salavatya asked:) ‘What is the support of this world?’) Pravahana replied), ‘Space, because all these things (moving or not moving) originate verily from Space itself, and when they die they go to Space. Since Space indeed is superior to all these, Space is the ultimate goal.’

Is space alone our final destiny? How can you explain that it is space that is the support of this world
and all the things originate verily from Space? No heaven, no good deeds, nothing; it is the space which is the ultimate goal of all!

Not only this, a great portion of Chhandogya Upanishad (that is considered as one of the greatest Upanishads) seems to be talking about the Earth, Fire, etc. along with a few additions like the sun, the moon, the heavens. At one place it says that one who knows the Earth is Himkara gets fully established on the spheres (II.17.1-2). At another place, that says that one who knows that fire is himkara, air is prastava, etc. gets fully established on the gods (devas), attains the spheres of these very devas, their splendour, (or) identity with them (II.19, 1-2).

These verses indicate that air, water, earth, etc. have a direct relationship with devas, translated by most commentators as gods. Our view is that devas should be translated as Divine Lords.

Likewise, see I.6.1-2.

This (earth) surely is Rk, fire is Sama. This Sama which is such is established on the Rk. This very one (Rk) is Sa (the first letter of the word Sama), fire is ama (the second portion of the word Sama). That makes up Sama.

Space indeed is Rk, air is Sama. This Sama which is such, is established on this Rk. Space indeed is Sa, air is ama. That makes up Sama.

See how a link to Udgitha (syllable ‘Aum’) is also established with earth, air, space, etc. Also, the Upanishad tries to bring home the point that these so-called elements are also the cause of the Vedas.

Sankaracharya has explained this verse (no. I.6.1) in an equally incomprehensible manner. He writes: “Now then another meditation on Udgitha is being enjoined
for the sake of acquiring all the results. Iyam eva, this, the earth indeed; is rk, Rk. The Rk is to be looked upon as earth. So also agnih, fire; is samah, Sama. The Sama is to be looked upon as fire. How can earth and fire become Rk and Sama? The reply is this: Tat etat sama, this Sama which is called fire; adhyadham, is established; asyam rci, on Rk which is this earth; i.e. fire is found to be staying on earth, as Sama is on Rk. Tasmat, because of this very reason; even today samah, Sama; giyate, is sung by the singers of Sama; verily as rci adhyudham, established on Rk. As Rk and Sama are not entirely separate from each other, so also are earth and fire. How? Iyam eva, this earth indeed is mentioned by sa, Sa, which is half of the name Sama. Agnih, fire which is spoken of by the other half of the word (Sama); is amah, ama. Tat, these two, earth and fire, which become mentionable by the single word Sama, make up Sama. Therefore these two, earth and fire, are not entirely separate from each other; they are ever in association like Rk and Sama. The idea is that for this reason also, earth and fire are identical with Rk and Sama. Some say that the text, ‘this one is Sa, fire is ama’, is meant for enjoying meditation on the two letters of Sama as earth and fire.”

Hope everything is clear to you by now? You must really be wondering at the greatness of Sankaracharya’s knowledge and the lofty philosophy that the Upanishads carry. After all, isn’t it true that the more incomprehensible a text is, the more philosophic it becomes? If you have still not followed the sense, it is your own fault. This has been the rule that has remained in existence at the places of religious learning since a long time. Pay respect and obedience to the guru, service him with all devotion, and then if you are able to please him, he would impart you knowledge and wisdom. If you are unable to please the guru with your devotion, or ask questions, he may
not grant you the knowledge. Therefore keeping serving the guru in all manners as you can, without ever asking questions, and the great knowledge of God might come to you. Even if it doesn’t come, still keep serving, without asking questions, as it is upon God when He gets pleased and grant you with wisdom. In short, if you have not understood the meaning, it is because the God does not want you to understand, or the teacher does not want to make you his student.

It is this blind adherence to the rules set up the ‘great priests’ that we have not been able to reach the truth till now. And at the same time, the ‘great priests’ have continued to gain on servants ‘seeking knowledge’, as well as on money and power.

The Truth About Five

It is unfortunate that the answer to the mystery lies in the Upanishads itself, and yet we have been unable to reach the truth. III.13.6 of the Chhandogya Upanishad says:

They indeed, who are these five persons of Brahman (the Absolute God), are the door-keepers of the heavenly world. He who thus knows these five persons of Brahman, as the door-keepers of the heavenly world, a hero is born in his family. He who knows thus these five persons of Brahman, as the door-keepers of the heavenly world, attains the heavenly world.

Do you now realize why such importance has been placed to the five, who have been treated as elements? At other places, they are even called the guardians of faith and controllers of our organs of sense and action, and despite such clear wordings, our worthy scholars continued describing them as the five elements viz. the material earth, fire, air, space and wind. As per them,
the material fire, sky, water, etc. are the door-keepers of the heavenly world, it is their knowledge that is most sacred and it is through knowing the nature or composition of water, we attain the heavens. What lofty philosophical thoughts, indeed?

This is also despite the fact that Mahabharata and Ramayana are full of narrations about Agni-deva, Vayu-deva and associate Vishnu with water. Krishna is said to have met Agni-deva in forest, Rama is said to have given Sita in Agni-deva’s protection, Hanuman is said to have been the son of Vayu-deva while one of the Pandavas was said to the be son of the Agni-deva. There are countless episodes in the Puranas where the devatas are described, talking and meeting people. Goddess Earth too is mentioned at several places. All our notions of Krishna are based on narrations in Puranas and Mahabharata, yet we discount the identity of these Divine Persons as fabrications and baseless myths, whose accounts are present in abundance in those very Puranas and Mahabharata which introduce Krishna to us.

Fact is that Gita too has endorsed the importance of the devas. Our view is that till the time of Krishna, people were far more knowledgeable about the identity of devas, and it was only in the succeeding period that they forgot their identity. What circumstances forced the worship or knowledge of devas to wane from our lives is not known with certainty. However, whether it was the Pandavas, the Kauravas or the revered saints of the time like Bhishma and Drona, all knew far more about the devas than what we know now. That is why Arjuna, who is asking questions wherever he does not understand a point, is silent when the God mentions devas, Prajapatis (Lords of the peoples) or talks of Indra’s heaven. Truth is that Bhagavad-Gita has even allowed the worship of the devas. This is in spite of the fact that the entire teachings of Gita revolve around establishing
the worship of One Absolute God and negating all pseudo-gods that were being worshipped by the people of time.

Subject of Devas in the Bhagavad-Gita

We have said above that Bhagavad-Gita propagates the concept of One Absolute God with the strongest force. It is critical of the people who had started worshipping the Vedic deities as gods. Yet, it does not discount the devas altogether, as we have done so now, and even gives sanction to the worship of devas. See for yourself.

In ancient times, having created the peoples, with sacrifice as pertaining to them (necessarily), Prajapati (the Lord of the peoples) said: “By this shall you grow and multiply: let this be to you the milch-cow of all desires.

With this do you gratify the devas and they the devas gratify you; thus gratifying reciprocally you shall reach to supreme merit.

Those devas shall bestow on you all gratifications you desire: one who eats what is given to them without giving in turn to them, he is a thief indeed.

Gita has even called that person a thief who eats without giving a portion to the devas. This means that all of us today who do not even recognize the identity of the devas, are much bigger thieves. This shows that Gita holds devas and Prajapati in high esteem. At no place does it devalue their importance, but it is strongly against their deification as gods as there is just one Absolute God and the devas too are His creation.

We know from Upanishads that Prajapati is not a god. Yet Gita talks of Prajapati creating the people. Is there a duality in the teachings of Gita too that somebody
else, other than the One God, created the people. Can duality be expected of God, even if it is two separate scriptures?

Fact is that there is none, and all these points would be clearer to you as you progress reading this book. It is through the devas that one attains the supreme merit and it is they who bestow on us all our desires. Yet, they are not gods?

Earlier example had said that the sacrifice was made necessary for the ancient people so that they could fulfill their desires through them. The following verse from Gita says that if we devote our sacrifices to the devas, the results are quick, thus leading to our desires getting fulfilled.

Desiring the benefits coming from actions and thus sacrificing to the devas, quick indeed are the results born of works in this world of men.

Gita. IV.12

Unfortunately we do not even know the identity of the devas. How can we sacrifice to them? If our prayers are not getting heard in these days, Gita has already told the reason.

The following verses too are important as they exclude and prohibit the worship of all but the One Absolute God. Yet due to some reason, upon which we will elaborate at some other place, the worship of the devas is still upheld, though it is stated that it is unorthodox way of worship. One thing is however clear from these verses: that there is some relationship between the devas and God. You will have to continue reading patiently in order to arrive at our conclusion. See what God says of the devas in Chapter IX of Gita.

Those persons who meditating on Me to the exclusion of all else, worship Me, to those ever established unitively I bring that solace of the unitive
way of yoga.
Even those who, devoted to other devas, worship them with faith, they in fact worship Myself, O Son of Kunti (Arjuna), though not conforming to orthodox rules.

_Gita._IX.22-23

It is clarified in the Chapter X that the relationship between the God and the devas too is that of the Creator and the created, yet due to some reason the God entrusted the creation of men to Prajapati and bestowed so much power on the devas that they are described the fulfillers of desires. Also it is through them that people attain the supreme merit, viz. salvation.

Neither the hosts of the devas nor the great sages know My origin; for I am indeed in every way the source of the devas and the great sages.

_Gita._X.2

Two different verses of Chapter XI further establishes the relationship between devas and God, who is referred to as the Lord of the devas. Though these verses are uttered by Arjuna and God, their content may not be entirely true, as all through the Gita, Arjuna’s views have been clarified upon by God and the misconceptions in his mind are gradually removed.

Having seen Your mouths fearful with teeth like time’s devouring flames, I lose my spatial bearings and find no joy; be gracious, O Lord of gods (devas), Container of the world!

_Gita._XI.25

You are the first of the gods (devas) and the Ancient Spirit; You are the Supreme Basis of the Universe; You are both the Knower and the Knowable; You are the (transcendent) Beyond and the (immanent) Receptacle (here); the universe is pervaded by You,
Verse 4 of Chapter XVII is very important from our viewpoint because it describes the pattern of worship at the time when Mahabharata was fought. There were some who were worshipping the devas, while the rest were worshipping the gods of eating and wealth (yakshas), the gods of ferocity and violence (rakshasas), the spirits of the dead (pretas) and the hosts of elemental beings (bhutas). All these had been elevated to the position of gods. Gita strongly condemns the worship of all others, but due to some reason, maintains the position of the devas. Even the worship of the devas is not condemned though has been termed as unorthodox. Here it is said that devas are worshipped by pure-clear (sattvik) men.

Pure-clear (sattvik) men worship the divinities (devas); active-passionate (rajasik) the gods of eating and wealth (yakshas) and the gods of ferocity and violence (rakshasas); the others, the inert-dark (tamasik) the spirits of the dead (pretas) and the hosts of elemental beings (bhutas).

Worship of the devas (god has been wrongly used by the translators wherever the word ‘deva’ has been used) has even been described as austerity of the body. This list also includes wisdom-initiates (dvijas), the spiritual teachers (gurus), and the wise. Though Nataraj Guru, whose translation we have used for our study has put ‘gurus’ in the bracket, we wish to clarify that the present day gurus are not meant by this. Neither ‘wise’ include the wise among us. It is unfortunate that priests have made these words of Gita as base to further enhance their own position in the eyes of the people.

Worship offered to the gods (devas), to wisdom-initiates (dvijas), to spiritual teachers (gurus) and
the wise, cleanliness, straightforwardness, the chaste ways of a wisdom-novice, non-hurting, are said to constitute austerity of the body.

_Gita_.XVII.14

Verse 40 of Chapter XVIII again tries to clarify the position of the devas. They too, it is said, are not free from the three modalities born from nature. God, and only God, is free from them.

There is no entity either on earth or again in heaven among the (Vedic) divinities (devas) that could be free from these three modalities born from nature.

_Gita_.XVIII.40

Devas Further Described in Detail

Verses 20 and 21 from Chapter IX are very important from our viewpoint, as they even mention the name of one of the devas, viz. Indra. It seems that even Nataraj Guru is aware that Indra is the Lord of the rest, as he has mentioned ‘Lord of Gods’ in the bracket. From our view, it should have been ‘Lord of the devas’ or ‘Lord of the Divine Lords’ as it is already established that they all, including Indra, were created by the Absolute God and if due to some reason the Absolute God granted special powers on them, that does not give them the status of gods.

Knowers of the three (Vedas), soma-drinkers, purified from sin, worshipping by sacrifices, pray of Me the way to heaven; they, attaining the holy world of Indra (Lord of Gods) enjoy divine feasts in heaven.

They, having enjoyed that expansive heaven-world, then on their merit exhausted, they enter the world of mortality, thus conforming to the righteous notions implied in the three (Vedas), desiring desirable objects they obtain values which come and go.

_Gita_.IX.20-21
The aforementioned verses are very important because they describe the true identity of the devas. They are being described as the knowers of the three Vedas, as soma-drinkers (we will prove later that soma is not a type of wine, as is generally believed), and as purified from sin. Also, it is said that they have gained a place in Indra’s heaven, on the merit of their sacrifices and prayers, and enjoy divine feasts there.

Verse 21 is still more important as it again talks of the Vedas. There are several people who maintain that Krishna’s teachings are different from that of the Vedas. As per our understanding, Gita has only endorsed the sanctity of the Vedas and if it has criticized anything, that is the digression from the Vedic teachings. This verse is a perfect example of this. Also, this present another interesting point – that the devas would enter the world of mortality, at some point of time, and says that the fact that they would enter the world is in accordance with the teachings of the Vedas.

From this it is clear that the God of Gita too endorses the identity of the devas and even affirm to the Vedic view that the devas would come in this world. But whether the Vedas really talk about devas and their birth in this world, we will see later?

There are some who maintain the view the aforementioned verses are not for the devas but for ordinary men like us. They are of the view that the Hindu belief of rebirth is being talked about here. We do not hold this argument as true for various reasons. First, not we but the devas are identified with the term ‘soma-drinkers’. Secondly, teachings of the Gita are absolutist in nature. Fact is that all the words of God are Absolutist in essence. For instance, when the God is called ‘Just’, it is taken for granted that He won’t commit even a trifle amount of injustice. If God is associated with ‘Truth’, we must believe that He won’t ever commit
an act that has traces of untruth in it. On the basis of this, one can even say that there are certain things that the God cannot do. All the various names of God as well as His words should be understood in similar manner.

Gita surely is a word of God. Therefore, when the God says, Veda-knowers, we will have to believe that it is reference to those who know the Vedas to their entirety, and not the meaning of a single word or phrase in the Vedas is hidden or vague to them. In this work itself, we will also express upon the point why the present day ‘scholars’ of Vedas cannot be meant here, who are far from the true teachings of Vedas. It is this reason why we had said earlier that our worldly teachers cannot be taken be meant by the term ‘spiritual teachers.’ This term would apply to somebody who is the best and perfect knower of spiritual teachings and nothing is unknown to him. Likewise, wise would mean a person in whom even slight lack of wisdom cannot be expected. And such terms can only be used for Divine Persons, who in truth are the devas.

Also, when the term ‘purified from sin’ is used, it must be believed that not even a trace of impurity is found in them. Later in this book, we intend to devote an entire chapter to this subject and you will know how it is possible to remain purified from sin, in its absolutist meaning. Their worship of the God too is perfect and their knowledge too is such that nothing is unknown to them. As you progress reading more, you will realize who are the devas that are being talked about here. We have brought the subject here to prove that Gita is not against the Vedic and Upanishadic teachings, and actually endorses them. What it is actually opposed to are the deviations from Vedic teachings that had taken place during the several centuries that elapsed between Krishna and the last of the Vedic hymns. Most interestingly, Gita also maintains that the devas would take birth in
this world and says that Vedas too carry the same message. We will know whether the Vedas maintain this same view when we study them later in this book.

Subject of Devas in the Upanishads and Puranas

Till the time we knew about the Upanishads based on the views of others, our opinion was that they must contain lofty philosophical discussions, some of which are beyond the comprehension of present day man. We were of the opinion that there must be some deep and elongated discussions on man and his relationship to God, the logic behind his creation, attempt to make us understand God through profound reasoning that nobody would be able to deny. What we were unaware was that people, unable to understand the meaning to its full, gave it the name ‘philosophical’, thereby denoting to the common readers that this discussion is far too complex in nature for them to understand. Nobody ever applied his mind to question the logistics behind the discussions that we all knew formed the content of the Upanishads. All those who were looking for concrete serious discussion that appealed to their reason, upon not finding it, silently kept down the books and proceeded onwards, while the majority continued to see them as revered books without getting to head and tail of what had been said.

Our role here is just to put the twos and twos together, and try to understand the meanings on the basis of reason. When we attempted to do this, we were dazed that the entire so-called Hindu religious literature contained such deep secrets of man’s evolution that nobody on earth knew till date. We were having a handicap of not knowing the original language in which these scriptures were written. We did take the help of Sanskrit-English dictionary wherever necessary, but now that we look at it, we find that mysteries were glaring at
us, waiting to be unveiled. In fact, the truths are plainly written, and if our scholars were unable to decipher them till now, it was because of certain missing links that had got buried under the sands of time.

We have given the description of Brahman from Niralamba Upanishad, a little earlier. Nobody seemed to have raised an eyebrow how Mahat and Ahankara went together with earth and water. Neither did we ever realize the absurdity of the statement mentioning Chaitanya (Consciousness), Karma (Action), Jnana (Wisdom) with Akash (Sky) and Earth. Since it was supposed to be religious text, we all continued to look at it reverentially, never realizing for a moment that the foremost lesson of Gita to us is to apply our reason in accepting religion and even in understanding of Gita and the Vedas. Since we never did that, we have continued to grope in dark about the content of our own revered scriptures.

It was an attempt to retranslate few hymns of the Rig and Yajur Veda that opened the doors for the mysteries to get resolved. We got to know that Vedas is an attempt by God to make us realize the identity of devas, the Divine Souls, who were supposed to take birth in this world at a later stage, in human forms, to show us the straight path to the Absolute God. This is something that is also authenticated by Gita. For reasons best known to God who is said to be the creator of Vedas, these devas were given names like Agni, Vayu, Indra and the rest.

In the light of this argument, read the aforementioned description of Brahman again and see whether the meanings are far clearly understood or not:

Brahman is the Chaitanya (consciousness) that appears, through the aspects of Karma (action) and Jnana (wisdom) - whose vast mundane egg
was composed of Mahat, Ahankara (names given to two devas) and the five (main devas) Earth, Water, Fire, Vayu and Akash – that is secondless, that is devoid of all Upadhis (vehicles), that is full of all Saktis (potencies), that is without beginning and end, that is described as pure, beneficial, peaceful, and Guna-less and that is indescribable.

The seven devas who emanated from the Manifested Self of the Absolute God or Brahman are mentioned along description of the Absolute God.

It is these devatas and not the material fire, air, moon, earth, sun, etc. that are being described in the following passages of Prasna Upanishad, which we quote for you. It is stated clearly that they are life, they are the vital breaths, and Rig Veda, Yajur Veda and Sama Veda talk of none but them. The same view is also maintained by the Chhandogya Upanishad, which has given long narrations citing link of these devas with the Udgitha (syllable ‘Aum’) and the three Vedas.

In the following passages from Prasna Upanishad, it is not possible to take the literal meaning of fire, air, moon, etc., because if we do so, we will have to accept these material things like air are our father, and accept that the prayer to protect and grant us prosperity and wisdom is addressed to air, fire, and other material things; thus making it an absurd statement. In fact, Radhakrishnan has translated these devatas to be god, which too is wrong, as they owe their origin to the One and Only God - the Ishwar, the Allah, and the Brahman.

See what Prasna Upanishad, belonging to the Atharva Veda says:

II.1 Then Bhargava of the Vidarbha country asked him (Pippalada): Venerable Sir, how many powers support the created world? How many illumine this? And who, again, among them is the greatest?
See this clearly states that both believed that more than one power support this world. This has led some commentators to translate them as gods, which we have repeatedly said, is wrong. These devas support the world, and we have reasons to conclude from other Upanishads, and also from the Vedas, that they were initially five, but later became fourteen Manus or the fourteen devas.

II.2. To him, he said: ‘Ether verily is such a power – wind, fire, water, earth, speech, mind, eye and ear too. They, having illumined it, declare, “We sustain and support this body.”

Question was about the powers that support and sustain this world. Had there been just the five vital elements mentioned that are said to constitute the world, viz., earth, ether, water, fire and wind, then you would have reasons to believe that it is those components or constituents of the universe which are being described. We already given you an idea, which will be further proved as you read along, that this belief of the five components supporting the universe is wrong, and it is the five devatas who were initially created, who further became 14 (inclusive of these 5) who are meant by this.

Speech, mind, eye and ear do not logically fit with the five components or elements viz. fire, air, sky, earth and water. It is described later that they are our father and mother. Had it been just the five names, some would have still said that the five elements are being talked about. But how can ear be the father or mother? Likewise with speech, mind, and eye?

Pippalada is giving answer in the same manner in which the question is asked. First he is asked about the number of powers who support this created world, then the number of them who illumine it and the last question is who is the greatest. In this verse (II.2) the nine devatas
are mentioned, who are born successively of the fifth of the five, thus making it the total fourteen. They all are the powers that support this world and illumine it. It is they who sustain and support this body.

In fact, one of the five is a devi (a female) called earth, who is also known by names like Saraswati, Parvati, Lakshmi, and many such names. In fact, Matsya Purana tells that she is known by about a hundred names in various parts of India. Also, the Matsya Purana explicitly states about itself that it is the dispeller of all ignorance and should be read after saluting Narayana, Nara, Narottama, Devi Saraswati. (I.3). Is it not proof that there are at least a couple of devas and one devi who are even sacred to a book that claims to be dispeller of all ignorance. God or Narayana is truly above them all, but the fact that Nara (Man) and Narottama (supreme among men) are used with the name of a devi suggests that these are the appellations of the two highest devas, who enjoy the highest position among all devas. Our view is that the two highest devas are Indra and Vayu (also referred to as Marut or Aditya or Manu or Rudra), and we will continue to prove this view time and again, in this entire book.

We will show later in our study of the Rig Veda how Saraswati, the daughter of Indra, was married to Vayu, from which the two Aswins were born, one of whom is called Agni. It was from Agni’s progeny that the 9 devas were born successively, thus making it a total of fourteen. We request you to remember this, as we will confirm this relationship time and again, so as to prove that these five devas (which include one devi) are the root-cause of the creation of this world. They are the masters of our organs of senses and actions, they are the pure and wise talked about in Gita and it is they whose life on earth is subject of discussion in the Vedas.
However, if you are not attentive, you will lose out on unearthing the mystery yourself, as they are known by several names. We have already mentioned that Matsya Purana has listed more than 100 names of Devi, and there may still be few that it has failed to list. Devi does not occupy the chief position in the Vedas. The greatest numbers of hymns are assigned to Agni (fire), Indra and Vayu (air). Therefore, you must be prepared to hear several names of each of the fourteen devas. Particularly the five are described in highest details.

In the succeeding verse of Prasna Upanishad, (II.3), Prana (Life) is introduced as the cause of entire life on earth. This Life too is manifested form of God – the One Self or Vishnu. The earlier sages labeled this process of creation as Vishnu. See how this Life is said to get divided into five, and sustain and support all life on earth.

II.3. Life, the greatest of them, said to them: ‘Do not cherish this delusion; I, alone, dividing myself fivefold, sustain and support this body.’

Since these nine devatas were born of the five, now the importance of these five is being told. Indra, his daughter Saraswati, Indra’s brother Vayu married to Saraswati and their two sons – the two Aswins – sustain and support this world. The nine devatas mentioned above are born successively from the younger of the two Aswins, named Agni (fire). The five together are called Vishnu, and are the sustainers and supporters of all bodies. It is these five along with the remaining nine, who came down to take birth in this world as avatars.

II.5. As fire, he (Life, prana) burns; he is the sun. He is the bountiful rain god (devata); He is the wind (Vayu). He is the earth, matter, deva. He is being and non-being and what is immortal.

That the word deva is described with matter
confirms that it is the five devatas who are being described here. Nine had already been described earlier, thereby making it to a total of fourteen. They are fire, sky (representing rain), wind or air (Vayu), earth, matter (at other places, the fifth is water), whom people wrongly think as the five elements. They are the five devatas on whom this world is supported. The rain-god (truly, the Lord of rain) is Indra, who is the head of all.

It is to be noted that certain names that were mentioned in the earlier nine are repeated in these five as well. This is not confusing as we will find later that the names were repeated in the descendants and it is possible that the grand son or the great grandson bears the same name as his illustrious forefathers. In fact, we will know later that the 13 devatas had only 6 names, one name might repeat several times over, in the progeny. The fourteenth deva, we know, is actually a devi. So the 14 devas will have 7 names, one of whom will be that of a woman. The same is said in verse I.2.4 of Mundaka Upanishad in signs. It must be noted that the name Mundaka signifies one who is shaved or liberated from error and ignorance. See the verse here:

The seven moving tongues of the fire are the black, the terrific, the swift as mind, the very red, the very smoky-coloured, the spark blazing, the all-shaped (or all-tasting) goddess.

Chapter II of Mundaka Upanishad of the Atharva Veda too describes the relationship of the One God, with these devas and how the five devas termed as Life (Prana) in Prasna Upanishad that we have already quoted before, are part and parcel of our self; without them there being no life in this world. And no world at all.

II.1.1. This is the truth. As from a blazing fire, sparks of like form issue forth by the thousands, even so,
O beloved, many kinds of beings issue forth from the immutable and they return thither too.

Just as sparks from fire have the same properties as fire but are not fire, just as rivers have the same water as oceans but are not called oceans, likewise the devatas have the same characteristics as God but are not God.

II.1.2: Divine and formless is the person. He is without and within, unborn, without breath and without mind, pure and higher than the highest immutable.

The Unmanifested Form of the Absolute God is being talked about here, whose Manifested Form created the devatas.

II.1.3: From him are born life, mind, all the sense-organs (also) ether, air, light, water and earth, the supporter of all.

II.1.4: Fire is His head, His eyes are the sun and the moon, the regions of space are His ears, His speech the revealed Vedas; air is His life and His heart the world. Out of his feet the earth (is born); indeed He is the self of all beings.

 Aren’t the same names are mentioned here that constitute Life, as told in Prasna Upanishad. They are clearly not the names of five elements. Even Radhakrishnan and various other commentators know that. That is why they try to give altogether new meanings to these verses, thereby enhancing the vagueness and absurdity. Read for yourself Radhakrishnan says of this verse: “Sankara points out that the world which issues out of him is not real. It is as real as the person from whom it issues. So even the author is said to be unreal, being the manifestation of the Supreme Brahman through maya. Anandagiri points out ‘The whole creation is traced to the personal Lord Ishwara who along with the principle
of objectivity is a manifestation of the Absolute Brahman.’ So somebody says the world, the person and the author, all as unreal. So if everything is unreal, why are they taking pains to explain unreal things. And they ignore the countless remarks like ‘this is truth, this is real knowledge, this is the way to heaven’ and so on. Perhaps they too are unreal things.”

Irony is that unable to understand these vague explanations, we as well as the commentators, describe them as philosophical treatises of such high order that it is not possible for common man, devoid of spiritual powers, to understand. And we take for granted that the so-called acharyas are knowledgeable enough to understand all this, despite it being philosophical discussion of such high order that we could not get to the head and tail of it. Henceforth, we start revering them as great persons. They are given asanas to sit as well as charity and dakshinas; a lot many of these revered persons are even carried on shoulders by their devotees, lest their feet would fell on the ground. Is all this the teaching of Gita and our religious scriptures?

See More Examples

If there are still a few doubts about the evolution of devas from the Manifested Self of the Non-Manifested Absolute God, then we invite you to read the following passage from Khand II of the Subala Upanishad of Shukla Yajur-veda. These devas were created as Manifested form or Divine Proofs of Brahman. We have already described that initially they were five, who later became fourteen, yet the fourteen had seven names, which were repeated in the progeny. One of the fourteen was devi, the female essence of the Absolute Self. As regards to Upanishads, we are banking only on the generally accepted translations. Truth is that their authenticity is very much established in the existing translations of the
Khanda II Subala Upanishad says that:

The Atma (or the Self of Purusha) is Hiranyajyotis (or golden or effulgent Light) into which all the universe is absorbed. He divided Atma (his Self) into two moieties; out of one moiety, the woman was created; and out of the other, man. Having become a Deva, He created the Devas. Having become a Rishi, He created the Rishis; also He created Yakshas, Rakshasas, Gandharvas, wild and domestic beasts and others such as cows, bulls, mares and horses, she-asses and assess and Visvambhara (the Supporter) and Visvambhara (the earth). Becoming Vaisvanara (fire) at the end (of creation), He burnt up all objects. Then (in dissolution), prithvi was absorbed in apas, apas in agni, agni in vayu, vayu in akas, akas in indriyas (organs), indriyas into tanmatras (rudimentary properties), tanmatras into bhutadi, bhutadi into mahat, mahat into avyakta, avyakta into akshara (the indestructible), akshara into tamas (darkness). And tamas becomes one with the supreme Lord. And then there is neither Sat nor asat, nor Sat-asat. This is the teaching of Nirvana and this is the teaching of the Vedas. Yea, This is the teaching of the Vedas.

Note the sentence: “Having become a Deva, He created the Devas.” This confirms the view of Paingala Upanishad and Brhad-aranyaka Upanishad, which state that there was One Manifested Self which divided into two to make two similar selfs, which were also similar to the original self. From union of one (female devi) out of the first deva with the second deva, two more were born, making it five. The remaining nine were
created successively from the fifth, in succession, thus making a total of fourteen devas or fourteen guardians of the fourteen spheres.

Likewise, Khanda V of the same Subala Upanishad gives a long narration that would seem largely incomprehensible unless you are attentive. It is easy to derive from it that that the fourteen deities, who were created for each sphere, are mentioned here. The most interesting aspect of this Upanishad is that it describes the fourteen spheres as existing within our bodies. This shows that the devas have a role to play within our bodies as well and confirms the statement of another Upanishad elsewhere which says that the devas are guardians of our organs of senses and action. Khanda V of the Subala Upanishad says:

That which joins one place (or centre) with another is the nadis which bind them. The eye is adhyatma (pertaining to the body); the visible objects are adhibhuta (pertaining to the elements) and the sun is adhidaivata (spiritual). The nadis form their bond (or connect them). He who moves in the eye, in the visible, in the sun, in the nadis, in prana, in vijnana, in ananda, in the akash of the heart, and within all else – That is Atma. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

The ear is adhyatma, the audible adhibhuta and dik (the quarters) is adhidaivata. The nadis bind them. He who moves in the near, in the audible, in the quarter, in the nadis, in prana, in vijnana, in ananda, in the akash of the heart, and within all else – That is Atma. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.
The nose is adhyatma, the odoriferous adhibhuta, and the Earth is adhidaivata. The nadis bind them. He who moves in the nose, the odoriferous, the earth, in the nadis, in prana, in vijnana, in ananda, in the akash of the heart, and within all else – That is Atma. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

The tongue is adhyatma: the testable adhibhuta, and Varuna is adhidaivata. The nadis bind them. He who moves in the tongue, the testable, Varuna, in the nadis, in prana, in vijnana, in ananda, in the akash of the heart, and within all else – That is Atma. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

The skin is adhyatma, the tangiferous adhibhuta, and the Vayu is adhidaivata. The nadis bind them. He who moves in the skin, the tangiferous, the vayu, in the nadis, in prana, in vijnana, in ananda, in the akash of the heart, and within all else – That is Atma. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

Vak (speech) is adhyatma, that which is acted upon by vak is adhibhuta, and Agni is Adhidaivata. The nadis bind them. He who moves in vak, that which is acted upon by vak, Agni, the nadis, in prana, in vijnana, in the akash of the heart, and within all else – That is Atma. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

The hand is adhyatma, that which can be handled is adhibhuta, and Indra is adhidaivata. The nadis bind them. He who moves in the hand, that which can be handled by it, Indra, the nadis, in prana, in vijnana, in ananda, in the akash of the heart,
and within all else – That is Atma. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

The feet is adhyatma, that which is walked upon is adhibhuta, and Vishnu (or Upendra) is adhidaivata. The nadis bind them. He who moves in the feet, that which is walked upon, Vishnu, the nadis, in prana, in vijnana, in ananda, in the akash of the heart, and within all else – That is Atma. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

The anus is adhyatma, the excreta is adhibhuta, and Mrtyu is adhidaivata. The nadis bind them. He who moves the anus, the excreta, Mrtyu, the nadis, in prana, in vijnana, in ananda, in the akash of the heart, and within all else – That is Atma. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

The genitals are adhyatma, the secretion is adhibhuta, and Prajapati is adhidaivata. The nadis bind them. He who moves in the genitals, secretion, Prajapati, in the nadis, in prana, in vijnana, in ananda, in the akash of the heart, and within all else – That is Atma. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

Manas is adhyatma, the thinkable is adhibhuta, and the moon is Adhidaivata. The nadis bind them. He who moves in the manas, the thinkable, the moon, in the nadis, in prana, in vijnana, in ananda, in the akash of the heart, and within all else – That is Atma. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.
Buddhi is adhyatma, the certainly knowable is adhibhuta, and Brahma is adhidaivata. The nadis bind them. He who moves in buddhi, the certainly knowable, Brahma, in the nadis, in pranas, in vijnana, in ananda, in the akash of the heart, and within all else – That is Atma. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

Ahankara is adhyatma, that which is acted upon by ahankara is adhibhuta, and Rudra is adhidaivata. The nadis bind them. He who moves in ahankara, that which is acted upon by ahankara, Rudra, in the nadis, in prana, in vijnana, in ananda, in the akash of the heart, and within all else – That is Atma. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

Chitta is adhyatma, that which is acted upon by chitta (producing fluctuation of thought is adhibhuta, and Kshetrajana is adhidaivata. The nadis bind them. He who moves in chitta, that which is acted upon by chitta, Kshetrajana, in the nadis, in prana, in vijnana, in ananda, in the akash of the heart, and within all else – That is Atma. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

He is the knower of all, the Lord of all, the ruler of all, the one latent in all, the one worshipped for the happiness of all, but Himself not worshipping (or seeking) any happiness, the one worshipped by all, the Vedas and other books and to which all this is food, but who does not become the food of another; moreover, the one who, as the eye, is the ordainer of all, the one who as annamaya is Bhutatma; the one who as pranamaya is Indriyatma,
the one was manomaya is Sankalpatma, the one who as vijnanamaya is Kalatma, the one who as anandamay is Layatma, is one and not dual. How can it be said to be mortal? How can it be said that there is not immortality in It? It is neither internal prajna nor external prajna nor both, nor Prajnanaghana; it is neither prajna nor not-prajna; it is neither known nor is it to know anything. Thus is the exposition of Nirvana; and thus is the exposition of the Vedas; yea, thus is the exposition of the Vedas.

From the long narration of repetition of nearly the same subject throughout, we knew that this could not have been a useless exercise and there must be some inherent meaning into it. Since most of the words in each paragraph are similar, we concentrated on the dissimilarities and found that this narration too attempts to introduce the names of the fourteen constituents of the Atma or Divine Self, through which all the rest of the cosmos was created. It is stated that this Atma or the Divine Self is to be worshipped, whose constituents are the fourteen devas. This Atma is without death, old age, fear, sorrow or end.

You may say that there is no proof that the names mentioned in the aforementioned narration are the names of the devas. We too would not have made this claim unless we had a conclusive proof. Adhyaya II of Paingala Upanishad has given the list of deities who control our organs of senses and actions. The list given in the Paingala Upanishad is similar to the fourteen names mentioned in the Khanda V of Subala Upanishad, thus confirming that the above description too is that of the devas, and their role inside our heart and soul.

Adhyaya II of the Paingala Upanishad mentions the presiding deities of the organs in the following order:
Dik (the quarters), Vayu, Arka (the sun), Varuna, Ashwini Devas (they are actually two, one of them being Agni), Indra, Upendra, Mrtyu (the God of death), Prajapati, the Moon, Vishnu, the four-faced Brahma and Sambhu (Siva).

The names that appear in the aforementioned narration (Khanda V of Subala Upanishad) too are 14, though it is not mentioned here that they are devatas, as if people already knew that. The names are as follows:

Sun, dik (the quarters), earth, Varuna, vayu, Vak (speech), Agni, Indra, Vishnu (or Upendra), Mrtyu, Prajapati, Moon, Brahma, Rudra (name of Siva).

The two lists are similar though not exactly identical. Ten of the fourteen names are same, and four are dissimilar. As regards to the dissimilar names, this is due to the fact that the devas were known by several names. For instance, we know that Sambhu and Rudra are the names of Siva, so we can say that the same deva is meant even when two seemingly different names are taken. Likewise, we know from our study of various Upanishads that Aswini devas actually refers to two devas, who are brothers. One of them is Agni, which is given separately in the other list. This is the reason why the list that mentions Aswini devas carry only thirteen names, while there are fourteen names mentioned in Prasna.

Now we are left with Upendra and one of the Aswini Devas from Paingala Upanishad and earth and Vak from Subala Upanishad. The similarity of the 12 names and the fact that there is conclusive proof that various appellations of devas may have been used (as in the case of Sambhu and Rudra for Siva), we are justified in concluding the aforementioned passage too describes the role of fourteen devas in creation and sustenance of the world, including our bodies.
Now that you know that this narration too describes the devatas, read the above passage again to see what it has to say. You will find that these deities are pertaining to the spiritual and control various objects of the body, whose functions pertain to the elements. The nadis bind them. And it is they who are in the nadis, in prana (life), in ananda, in the akash of the heart, and within all else. It is they who constitute the Atma (Self). It is they who should be worshipped; they are without old age, death, fear, sorrow, or end.

Thereafter, a long passage describes the Atma; we invite you to read it again so as to know more about it and its constituents. It is these devas who are the adhidaivata and hence they Kshetrajanas (knowers of the field). We request you to keep this derivation in mind while reading the Gita, which has talked about Kshetrajanas on various occasions. Unable to know what does it mean, commentators have given absurd explanations to the term.

Another point that we wish to stress here is the presence of names like earth, Vayu (air), Agni in the list of fourteen deities. Though two, sky and water are missing here; it is reason enough to prove that the five original elements are actually the name of the five deities, created prior to everything else. As regards to the other two, it is very much possible that any other of their appellations might have been used. For instance we know for sure Akash (Sky) is the same as Indra, but we will prove it only later in this book.

Also, the presence of the name Vishnu in the list of 14 should not confuse you. Vishnu truly is the foremost state from whom all these fourteen devas have been created. All fourteen together comprise Vishnu. If one of the fourteen is called Vishnu, that is to indicate its link with Vishnu. Likewise, Siva too is a name of state, prior to creation of the fourteen devas.
Varaha Upanishad too has given a long narration citing a relationship between agni, vayu, etc. with consciousness and atma inside our body. Most of the passages seem non-comprehensible. This is perhaps because the translators, not being aware of the truth, have translated it as per what they had understood. Our view is that this Upanishad too needs to be retranslated in the light of the observations being given by us. What does appear clearly from this Upanishad is that recognition of this Self, that constitutes the devas, leads to salvation. Moreover, all the sins are burnt up, if a person recognizes their true identity.

Thus all the sins collected together during many crores of births are burnt up.

Also, it is said towards the end that a person who recites this Upanishad becomes a jivanmukta, i.e. gets freedom from rebirth or attains salvation. Gita too has endorsed the same view when it describes wisdom as the knowledge of the relationship between our Atma and Paramatma. Now we know that our atma (self) is linked with the Supreme Self (Paramatma) only through these devas. This recognition, and not meaningless rituals or oblations, actually lead to salvation or freedom from the cycle of rebirth.

Relationship between 5, 7 and 14

We have proved till this stage that the five elements are actually the five devas, initially created by Vishnu, a state of creation wherein the Non-manifested Absolute God ended up creating the 14 devas as Divine Proofs or Manifested Form. Unable to understand this, the commentators are confused when they see five mentioned somewhere and seven or fourteen mentioned elsewhere, as well as references of the ‘guardians of the quarters, Manus, Brahma, or Vishnu. So much so that author of books like Religious Consciousness tells it to be the product
of speculative minds of the people of early period. If that is so, why do you base your religion on those very scriptures that talk about all this?

These differences have occurred because we tried to interpret the verses in a wrong manner, knowingly or unknowingly. “The great beings” were interpreted as ‘air, water, earth, fire, etc. Carrying this argument further, Vedic commentators like Rishi Dayananda Saraswati (RDS) went on to interpret Vedas to be talking of water’s composition from hydrogen and oxygen, steam engines, airplanes, and cars. This is absurd, considering that this is coming from God. Instead of showing us the path that is best for us and that would lead us to God, He is seen to be describing those things that even a high-school child knows today through his chemistry and physics lessons. If God was to talk about science, why didn’t he mention the complex subjects like relativity, osmosis, photosynthesis, etc? However, high school students too know these. Further, does this mean that Vedas had no relevance when steam engines and airplanes had not been invented?

In spite of absurd arguments that the commentators may give, to substantiate their claim, there is no denying the fact that the number 5, 7 and 14 has been repeatedly used in descriptions of the creation of the world, in the components of the Self and as Manus or devas.

See how people have remained confused, in spite of remaining close to the true meaning.

RC Hazra, then Professor, Department of Post-Graduate Training and Research, Sanskrit College, Calcutta, in his introduction to the commentary by HH Wilson of The Vishnu Purana says that the Vedic God Prajapati who was regarded as father of creation and as Swayambhu (Self-born) came later to be identified as Brahma, the creator. There were five divisions of
Brahma viz. Indra, Vayu, Saraswati, Vasu and Agni but there were 9 more mind-born sons of Brahma who were entrusted by Brahma with the work of creation, they came to be known as “nine Brahmas (nava Brahmanah) and consequently the original Brahma was called Pitamaha (grandfather) in relation to the created beings.”

Says RC Hazra: “The personification in the cases of these abstract mystical figures is so complete in the epics and the Puranas including Vishnu (Purana) that their genealogies have been conceived of and actually worked out and given in a number of cases.” Hazra surely is right about the personification but errs on the point that while some genealogies, particularly in some of the Puranas, may have been added on the basis of myths in circulation, genealogies given in the Vedas are authentic and true and do not differ from the genealogies of the Prophet’s Muhammad household.

Further, he says: “From the occasional statements made in the epics and the Puranas about these mystical figures, it is evident that they are not mythical or historical persons allegorized later on for their significant names, but they owe their origin definitely to the personification of some natural objects or phenomena, or of certain principles or forces of Nature, or of some states or conditions or purely abstract notions. That the orthodox tradition about the original nature of these mystical figures was completely in agreement with this view is shown by the remarks made by the commentators on some of these works. It is gratifying to note that this personification did not proceed from childish imagination but has a sound philosophical basis.”

Unaware about the fact that the introduction of these personalities by the Almighty God was made with view of introducing their characteristics so that it becomes easy to recognize them when they take birth in human form on this earth. Without knowing this fact, people
like RC Hazra came so close yet remained far from reaching the truth. It is not their fault at all because to come to the conclusions that we are presenting, and to know the true identity of these Divine Personalities, they needed to have not just cursory knowledge of Islam, but knowledge of this religion to such an extent that they also study the life and character of Prophet Muhammad and the 13 people of his household.

RC Hazra even quotes from the Bhagavad-Gita to justify his point. Says he: “The Bhagavad-Gita (X-4-7, 32-39) tells us that Paramatma or Bhagavat is all-comprising and all powerful and that the entire creation, subjective or objective, abstract or concrete, proceeds from Him and is as conscious as His own Self. So, according to the Bhagavad-Gita, all faculties, virtues and vices, originating from the Bhagavat’s conscious Self, are conscious; and as some of them are sometimes found to proceed from others of their respective classes, it is no wonder that in the epics and the Puranas they have been looked upon as sentient beings and their genealogies have been fabricated and recorded like those of men and gods.”

Fact is that most commentators have groped in the dark about the true identity of these Divine Personalities, so much so that they have confessed to this. HH Wilson, who wrote the commentary of the Rig Veda and also of the Vishnu Purana, even goes to the extent of confessing that he is unable to understand the true subject or purpose of the Rig Veda. Instead of terming it as ignorance, we must praise Wilson for his honesty, because others have been less honest, and went on writing long commentaries about sacrificial offerings and about steam engines and airplanes, without acknowledging for even a brief while that it is a by-product of their confused minds. Says Wilson: “It is yet, however, scarcely, safe to advance an opinion of the
precise belief or philosophy which they (Vedas) inculcate,”

Further he says: “Still, however, it is true that the prevailing character of the ritual of the Vedas is the worship of the personified elements; of Agni, or fire; Indra, the firmament; Vayu, the air; Varuna, the water; of Aditya, the sun; Soma, the moon; and other elementary and planetary personages. It is also true that the worship of the Vedas is for the most part domestic worship, consisting of prayers and oblations offered – in their own houses, not in temples – by individuals for individual good, and addressed to unreal presences, not to visible types. In a word, the religion of the Vedas was not idolatory.”

Says HH Wilson in the preface to The Vishnu Purana: “It is not possible to conjecture when this more simple and primitive form of adoration was succeeded by the worship of images and types, representing Brahma, Vishnu, Siva and other imaginary beings, constituting a mythological pantheon of most ample extent; or when Rama or Krishna, who appear to have been originally real and historical characters, were elevated to the dignity of divinities. Image worship is alluded to by Manu in several passages, but with an intimation that those Brahmans who subsist by ministering in temples are an inferior and degraded class.”

It seems image worship is something that man has subscribed to again and again, even after repeated interjections by God’s Messengers taking them back to the Unity of God.

Quran gives a very vivid example of this tendency of man to desist from the worship of an Absolute Supreme God and to fall back on idol worship time and again. Moses had gone on the mountain top only for a few days, but when he did not return on the day he had told his followers, they got restless and proceeded to worship
a calf, at the behest of Satan. This clearly tells that idol worship has been introduced time and again by Satan, in his attempt to lead us away from the worship of the Supreme Lord.

Those who say that they all (earth, water, air, etc) are sustainers of life, give no reasonable argument as to why, whenever these ‘great beings’ are being described, it is the context of attaining or leading the way to salvation or guidance towards the right path. What role does water or sky play in our salvation or showing us the true path?

Neither can it be explained that Paingala Upanishad talks of five and then talks of fourteen. The fourteen are described as ‘guardians of the fourteen quarters’. Can these things like ‘earth, fire, water, etc.’ be worthy enough to be appointed as guardians in God’s scheme of the creation of cosmos?

The presence of the number seven too has confused the things. For instance Manusmriti talks of the seven great sages and calls them Manus, though traditionally, the Manus are known to be fourteen in number.

Likewise, verse II.I.8 of the Mandukya Upanishad of the Atharva Veda states:

From him come forth the seven life-breaths (seven pranas), the seven flames, their fuel, the seven oblations, these seven worlds in which move the life-breaths, seven and seven which dwell in the secret place.

Isn’t it a clear enough proof of what we are trying to put across all through? Seven has a distinct link to fourteen, when it is said that ‘seven and seven (equal to fourteen) dwell in the secret place.’ Contrarily, Sankara has explained the seven pranas (life-breaths) “as the seven organs of sense in the head i.e. two eyes, two ears, two nostrils and the mouth’. These are compared to the seven different sacrificial oblations. The perceptions
produced by their activities are the flames of the sacrifice. The activities of the different senses are co-ordinated by the mind which is located in the heart.”

Is there any sense in this explanation? Sankara is surely in the dark. In clear words, seven pranas are being talked about. This writer doesn’t understand how the seven pranas (life-breaths) have been taken to mean the seven organs of sense, that too in the head. It is common knowledge that there are five organs of senses and four of them are in the head. Sankara did not understand even this trifle thing that two nostrils don’t make up two organs. If this were true, then that would mean that there are ten organs of senses in the hands.

It is clearly indicated that the seven pranas are the seven flames, their fuel, the seven oblations, and these seven pranas are inherent part of the seven worlds. On the whole there are seven and seven, which comes to fourteen devas or pranas. In actuality the fourteen have seven names and the same names are repeated among the remaining seven. Also, it is clearly mentioned that these devas dwell or would take birth at a secret place; the place of their birth being unknown.

If Sankara couldn’t realize that life-breaths cannot be equated with organs of sense in the head, he should have realized that this isn’t true by the last part of this verse which says that they dwell, not in the head or body, but at a secret place. Yet, he continued with his commentary without admitting even an iota of doubt and without realizing that he would lead many men astray.

II.1.9: From him, all the seas and mountains, from him flow rivers of every kind; from him are all herbs and their juice; by which, together with the elements, the inner soul is upheld.

Unfortunately, as per the author of Religious Consciousness, all this is talk of the unreal by an unreal
author. Hence, there is no reason to take it seriously. How unfortunate indeed that the discussion of the Manifested form of the Absolute God creating the entire cosmos has been made to appear in such a mundane fashion? Also read the verses again, and see if the organs of the senses in the head gel with the other things described here, as the great commentator Sankara has said.

II.1.10. The person himself is all this, work, austerity and Brahma beyond death. He who knows that which is set in the secret place, he, here on earth, O beloved, cuts asunder the knot of ignorance.

He who knows the seven and seven (equal to fourteen) pranas emanating from the Divine Person or Paramatma – the Manifested form of the Unmanifest God – is removed from ignorance and attains enlightenment. Even Gita says that such a person alone attains to wisdom and gets united with the Divine Spirit. Ultimate goal is to reach the Supreme Brahman, but only through the path of these devatas, which we will prove later are the ones meant by the word ‘Aum’.

Since they wanted to give explanation for five and seven, which are repeated several times over, the ‘scholars’ coined the five ‘great beings’ as earth, fire, water, etc. and to describe the seven added mahat, ahankara and prakriti while removing earth. Some have just added mahat and ahankara to the five elements to make them seven. Any reasonable mind would conclude that mahat (intelligence), ahankara (ego) and prakriti (nature) do not gel with water, earth, and the rest. Yet, since they had to eventually give any explanation, they went ahead with their explanation without bothering for a while of the stupid arguments that it could lead to.

Yet the earlier sages seemed to know the importance of seven. They believed that the cosmos,
‘Brahmanda’ or ‘Brahma’s egg’ as it came to be and is now called, had seven constituents. Says the book, ‘Religious Consciousness’: “In what appears to be quite clearly a development of the Upanishadic speculation regarding the individual with the religio-philosophical view current for some centuries or seven-sheathed in Upanishadic terminology (sapta kancuka) the cosmos, too, it is further maintained, is seven sheathed.” He further writes: “Tulsidasa speaks of the seven cosmos as having seven coverings (avarana), Brahmaloka being included in the cosmos. Jwalaprasad Misra’s comment, which leaves earth from amongst the ‘five great beings’, and takes the remaining four and makes up seven with ‘mahat’, ‘ahankara’ and prakriti’ is evidently not correct and only demonstrates that there is discontinuity in tradition and that this notion of seven sheaths has been a difficulty not properly explained in terms of the older notions on the subject. The commentator of Ramadasa’s Dasabodha, SS Deo, has interpreted the seven sheaths to be the five ‘great beings’ along with ‘mahat’ and ‘ahankara’. This explanation appears to be in keeping the thought and speculation on the subject. But it, too, cannot be taken to justify this description of the cosmos as having only seven sheaths or constituents for the omission of the eighth, mind (manas), which has been found in their company in standard accounts of these notions, whether of cosmos or of human personality, is not justified. And I have no explanation to occur except that the number seven appears to have captured the minds of speculative thinkers of India very early.”

This was not the product of speculative thinking as has been described earlier. The importance was given to seven because there were to be seven names of the fourteen devas, as we have mentioned above. These are also known as Manus in various descriptions. At various places, seven are addressed, and that actually
refers to the fourteen, with their seven names, when they would take birth at a secret place on this earth. You will yourself realize this when you find that list of seven also includes air, fire, wind, etc. If fourteen different names are given for the fourteen devas, they are just for the purpose of differentiating one from the other, but they would have seven names only when they would take birth in this world. We request you to note this at this moment as we intend to dwell further on the subject of seven at a later stage. By that time things will be far clearer for you to understand.

The Divine Knowledge Got Lost

John Dowson, who has done a great deal of study on the Vedas has this to say about their origin: “The Vedas are the holy books which are the foundation of the Hindu religion. They consist of hymns written in an old form of Sanskrit, and according to the most generally received opinion they were composed between 1500 and 1000 B.C. But there is no direct evidence as to their age, and opinions about it vary considerably. Some scholars have thought that the oldest of the hymns many be carried back a thousand years farther. It seems likely that some of the hymns were composed before the arrival of the Aryan immigrants in India, and there is no doubt that the hymns vary greatly in age and spread over a very considerable period.”

Even as per most conservative estimates, more than three thousand years have elapses since the last of the Vedic hymns was revealed to man. It cannot be said with certainty when Rama went to the southern shores of India to conquer Lanka, but in all likelihood, it was 200-300 years after the last of the Vedic hymns. Then there is another long gap between Rama and Krishna. We do not know the dates but a passage in Matsya Purana has helped us come to a certain conclusion. It lists the
names of Rama’s progeny and how one of his descendants was present to fight against Krishna in the battle of Mahabharata. From the long list of descendants, from Rama till the time of Krishna, it can easily be concluded that 300-400 had elapsed between the period of Rama and Krishna. From that time onwards, when the fateful battle of Mahabharata was fought, about 2500 years have already passed.

The original Gita was composed in and around third century B.C. But its relevance grew with time and, as Nataraj Guru writes, it was brought to its present form by some follower of the Vedanta in the second century A.D. Later, the commentaries by Sankara (788-826 A.D) followed by Ramanuja (1017-1137 A.D.) and Madhava (1199-1317 A.D.), led to the building of what is known as the Gita literature today.

During the post-Vedic period and till the time of Krishna, there must have been a difference of about 500-600 years. Yet this period was enough to corrupt the beliefs of the people to such an extent that God felt the need to send another avatar. Krishna was the greatest champion of Vedic teachings, yet he had to fight those people who called themselves as believers of the Vedas. Corruption had prevailed so much so that the original Vedic teachings had become corrupted. Dogmas and rituals were common and reason had gone altogether missing. The difference between Krishna’s teachings and the beliefs of Dronas and Bhishmas of the time had become such enormous that Krishna was seen as preaching a religion that was different from what they believed. Even now, there are several scholars who believe so, but the truth is that Krishna totally agreed to everything that had been mentioned in the Vedas, and all he was trying to do was to remove the additions and changes that had been made during the post-Vedic period.
We have already mentioned earlier while talking about the reasons for the fight of Mahabharata, how the social and religious face had changed completely during the 500-600 years that had elapsed between the last of the Vedic hymns and Mahabharata. Similarly, within about 300-400 years after Rama, as per Matsya Purana, his direct descendents themselves deviated so much that one of them stood up to fight against Krishna in the battle of Mahabharata and was consequently killed.

This is much smaller time duration in comparison to the huge time gap of more than 2500 years since the time of Krishna. We have seen how turbulent changes occurred several times over during the last 250 years of Indian history. Revolutionary changes have occurred in the lifestyle, social conditions, religious beliefs and political life of the people. Kingdom passed from Mughal to British to a democratic set-up. For some, it passed from Mughal to British to dictatorial rule of the Muslims (in present-Pakistan). Huge migrations took place, attacks by invading armies were witnessed on the Indian soil, drought, famine, floods and earthquakes ravaged the society, and language of the court changed from Persian, to Urdu, to English and to Hindi. A little earlier, it was Sanskrit that we all spoke, yet not even 1% of population today knows Sanskrit, not even half per cent of them know Persian and only about 5-10% know Urdu. For nearly 1000 years Buddhism reigned supreme and for another 1000 years, the Muslims ruled India, before British came from across the seven seas.

Yet we are naïve enough to think that no change has taken place in religious beliefs during the long period of over 2500 years. We claim that we have understood each and every scripture correctly and our complacency is such that there is no ongoing attempt to study our scriptures.
The Great Surprise

Now be prepared to read the greatest surprise that history would have ever presented. Before you do so, we request you to keep aside your ego, attachments and inherited beliefs and allow your reason and wisdom to play a part.

The identity of the five, the seven, the fourteen that has perplexed the scholars for a long time is being revealed here. In fact, we are so confident that we claim no doubt would remain anymore, regarding the information present in Vedas, the Upanishads and Gita, once you accept our reasoning.

The fourteen devas or fourteen Manus, who were created as the guardians of the fourteen quarters, who are the rulers of our organs of sense and action are none else but the fourteen Masooms of a minor sect of Muslims. The names of the fourteen are as follows:

Mohammad - the Prophet
Fatima d/o Mohammad
Ali s/o Abu Talib
Hasan s/o Ali
Husain s/o Ali
Ali s/o Husain known as Imam Zainul Abidin
Mohammad s/o Husain known as Imam Mohammad Baqar
Jafar s/o Mohammad known as Imam Jafar Sadiq
Musa s/o Jafar known as Imam Musa Kazim
Ali s/o Musa known as Imam Ali Raza
Mohammad s/o Ali known as Imam Mohammad Taqi
Ali s/o Mohammad known as Imam Ali Naqi
Hasan s/o Ali known as Imam Hasan Askari
Mohammad s/o Hasan known as Imam Mahdi (the Awaited)

They are also called Ahlebayts (Men of the House) because a verse from Quran addressed them in this manner. As regards to Masooms (meaning Pure or Sinless), that too is said in the light of certain verses from Quran which say that it is the wish of God that they (the Ahlebayts) remain pure.

Mohammad once said:
I was a Prophet even when Adam was between sand and water.

And he said:
Ali and my self are divisions of the same noor (light)

And Husain is reported to have said that all things including the sun, the moon, the stars, the earth, have been created because of him.

There are countless such narrations that we will give in this book, several miracles from their life to show it is they who are in control of all things on earth, and rely on quotes from Puranas, Upanishads, and Vedas extensively to prove this view.

Out of these Mohammad, Ali, Fatima, Hasan and Husain are the five who have been referred to as Panjetan or Five Persons in Muslim traditions. Mohammad’s daughter Fatima was married to Mohammad’s cousin Ali, and had two sons, Hasan and Husain, thereby completing five. Nine successive sons of Husain completed the fourteen. From Imam Ali to Imam Mohammad Mahdi, they are the 12 Imams or Divinely designated successors of Mohammad – the last of the Prophets. These are called the 12 Adityas or Maruts in the Upanishads. It is these 12 Imams along with Fatima and Mohammad who are called the fourteen Masooms or the fourteen devas
of Vedas and Upanishads. Devas and Manus are one and the same.

You would say how is it that the 14 are being mentioned in Upanishads and Vedas, when they actually took birth much later on earth. Fact is that Upanishads and Vedas have never said that they had taken birth on earth. At all times, Upanishads and Vedas are talking of them as dwelling in the heavens. Prayers are made to them to come on earth, to take birth in human form so as to show us the way and lead us to the worship of God.

It so happened that the Formless, Non-Manifested God decided to have a Manifested Form and in the process created a Divine Self or Paramatma. This Self too used to worship the One Non-Manifested God. It divided into two, which became five and nine more were added to the five to make it fourteen. The process is even more elaborately described in certain Upanishads which say that One enlarged as if a man and woman in close embrace and then divided into two, exactly similar to each other, and similar to the one from whom division had occurred. The female half emanated from one of them who united with the other to give birth to two Aswins. In the progeny of the later of the two Aswins, the nine devas were born.

Through these lights or devas, God created the rest of the beings. The selves of these was used to make the selves of all the animate and non-animate life on earth.

This process is exactly similar to the origin of Mohammad, his daughter Fatima, Ali, Hasan, Husain and the remaining 9 Masooms or Imams.

However, we do not want you to believe that the two are the same, until you ascertain it yourself. From here onwards, we will proceed with their description,
and invite you to assess on the basis of your reason and intellect, whether the two are actually the same or not. If you come to conclusion that they are not the same, then discard this work altogether. However, we are sure that there is little chance that you would say so.

Understanding the Upanishads in the Light of This View

Let us now replace the name of the devas, wherever the five elements have been mentioned and see whether some of the absurdity has been removed. The five elements sky, air, earth, water and fire are Mohammad, Ali, Fatima, Hasan and Husain.

We have shown how Adhyaya II of the Paingala Upanishad mentions the presiding deities of the organs in the following order: Dik (the quarters), Vayu, Arka (the sun), Varuna, Aswini Devas (they are actually two, one of them being Agni), Indra, Upendra, Mrtyu (the God of death), Prajapati, the Moon, Vishnu, the four-faced Brahma and Sambhu (Siva).

The names that appear in the aforementioned narration (Khanda V of Subala Upanishad) too are 14, though it is not mentioned here that they are devatas. The names are as follows: Sun, dik (the quarters), earth, Varuna, Vayu, Vak (speech), Agni, Indra, Vishnu (or Upendra), Mrtyu, Prajapati, Moon, Brahma, Rudra (name of Siva).

Isn’t it clear that the presiding deities of the organs are fourteen which include names like Varuna (water), Agni, Earth and Vayu, thereby proving that these are not the names of elements. If Agni, Vayu, etc. are elements, then Vishnu, Brahma, Rudra, Sambhu, Indra, Prajapati, etc. too should be elements. Commentators are mostly quiet on this subject.

As you have seen from the aforementioned names
of 14 Masooms, 4 of them are named Mohammad, 4 are named Ali, 2 are named Hasan, and one each is Jafar, Musa, Husain and Fatima. In all, there are seven names. It is this nomenclature and attempt to describe it that has often confused the scholars.

To give you an example, Indra, Upendra, Brahma and Vishnu may have been used for each of the 4 Mohammads. Vayu, Prajapati and Sambhu or Rudra could be references to several Alis in the chain. Likewise, Earth is Fatima; Husain is Agni, and so on. However, we admit that more research need to be done to assign the names of all the fourteen devas with the names of each of the fourteen Masooms.

What is certain though is that the Vedas and Upanishads have used terms like Indra, Akash (Space), Brahma, etc. for Mohammad and Rudra, Vayu, Marut, Aditya etc. for Ali. Marut and Aditya are 12 and hence used for all the Imams, and Ali is the head Marut or the chief Aditya. Agni is undoubtedly Ali and Earth is surely Fatima.

Let us now replace these devas in various Upanishads and see what we come to.

Chhandogya Upanishad (I.9.1) says:
(Salavatya asked:) ‘What is the support of this world?’) Pravahana replied), ‘Space (Mohammad), because all these things (moving or not moving) originate verily from Space (Mohammad) itself, and when they die they go to Space (Mohammad). Since Space (Mohammad) indeed is superior to all these (remaining devas), Space (Mohammad) is the ultimate goal.’

In II.17.1-2, it says:
One who knows the Earth (Fatima) is Himkara gets fully established on the spheres
One who knows that fire (Husain) is himkara, air (Ali) is prastava, etc. gets fully established on the gods (devas or Masooms), attains the spheres of these very devas (Masooms), their splendour, (or) identity with them

**Chhandogya. II.19, 1-2**

Likewise, see I.6.1-2.

This (earth or Fatima) surely is Rk, fire (Husain) is Sama. This Sama which is such is established on the Rk. This very one (Rk) is Sa (the first letter of the word Sama), fire (Husain) is ama (the second portion of the word Sama). That makes up Sama.

Space (Mohammad) indeed is Rk, air (Ali) is Sama. This Sama which is such, is established on this Rk. Space (Mohammad) indeed is Sa, air (Ali) is ama. That makes up Sama.

And verse III.13.6 of the Chhandogya Upanishad says:

They indeed, who are these five persons of Brahman (the Absolute God), are the door-keepers of the heavenly world. He who thus knows these five persons of Brahman, as the door-keepers of the heavenly world, a hero is born in his family. He who knows thus these five persons of Brahman, as the door-keepers of the heavenly world, attains the heavenly world.

And Gita says:

In ancient times, having created the peoples, with sacrifice as pertaining to them (necessarily), Prajapati (the Lord of the peoples) said: “By this shall you grow and multiply: let this be to you the milch-cow of all desires.

Prajapati, we will see in our study of the Vedas,
has been used for one of the first of these devas.
You are the first of the gods (devas) and the Ancient
Spirit; You are the Supreme Basis of the Universe;
You are both the Knower and the Knowable; You
are the (transcendent) Beyond and the (immanent)
Receptacle (here); the universe is pervaded by You,
O One (capable) of Limitless Form.

Gita.XI.38

With this do you gratify the devas and they the
devas gratify you; thus gratifying reciprocally you
shall reach to supreme merit.
Those devas shall bestow on you all gratifications
you desire: one who eats what is given to them
without giving in turn to them, he is a thief indeed.

Gita.III.10-12

Desiring the benefits coming from actions and thus
sacrificing to the devas, quick indeed are the results
born of works in this world of men.

Gita.IV.12

Pure-clear (sattvik) men worship the divinities
(devas); active-passionate (rajasik) the gods of
eating and wealth (yakshas) and the gods of ferocity
and violence (rakshasas); the others, the inert-
dark (tamasik) the spirits of the dead (pretas) and
the hosts of elemental beings (bhutas).

Gita.XVII.4

Knowers of the three (Vedas), soma-drinkers, purified
from sin, worshipping by sacrifices, pray of Me
the way to heaven; they, attaining the holy world
of Indra (Lord of devas or Mohammad) enjoy divine
feasts in heaven.

They, having enjoyed that expansive heaven-world,
then on their merit exhausted, they enter the world
of mortality, thus conforming to the righteous notions implied in the three (Vedas), desiring desirable objects they obtain values which come and go.

GITA.IX.20-21

The Upanishad says that Brahman (Non-Manifest Absolute God) can be reached through use of wisdom and action and by relying on the seven devas. Mahat and Ahankara has in all likelihood been used for Musa and Jafar, two remaining names of the seven names.

Brahman is the Chaitanya (consciousness) that appears, through the aspects of Karma (action) and Jnana (wisdom) - whose vast mundane egg was composed of Mahat, Ahankara (names given to two devas) and the five (main devas) Earth, Water, Fire, Vayu and Akash – that is secondless, that is devoid of all Upadhis (vehicles), that is full of all Saktis (potencies), that is without beginning and end, that is described as pure, beneficial, peaceful, and Guna-less and that is indescribable.

Now see the account from Prasna-Upanishad that we have given a little earlier.

II.1 Then Bhargava of the Vidarbha country asked him (Pippalada): Venerable Sir, how many powers support the created world? How many illumine this? And who, again, among them is the greatest?

II.2. To him, he said: ‘Ether (space, used for Mohammad) verily is such a power – wind, fire, water, earth, speech, mind, eye and ear too. They, having illumined it, declare, “We sustain and support this body.”

Nine of the devas are described as sustaining and supporting this body.

II.3. Life, the greatest of them, said to them: ‘Do
not cherish this delusion; I, alone, dividing myself fivefold, sustain and support this body.’

Life has been used for all the devas originated from Vishnu.

II.5. As fire, he (Life, prana) burns; he is the sun (Fire or Husain). He is the bountiful rain deva (Indra or Mohammad); He is the wind (Vayu or Ali). He is the earth (Fatima), matter, deva (Hasan). He is being and non-being and what is immortal.

Five devas or the five Panjetans described here along with the nine before make fourteen Manus or Masooms.

II.6. As spokes in the centre of a wheel, everything is established in life; the Rg (verses), the Yajus (formulas) and the Samans (chants) as also sacrifice, valour and wisdom.

Be it the Rig-Veda, the Yajur-Veda or the Sama-Veda – all are established in Life or these devatas, who are the sustainers and supporters of all life in this cosmos. Shortly, we will see whether the Vedas too talk about the same subject or not.

II.7. As the lord of creatures, thou movest in the womb; it is thou myself that art born again. O Prana, creatures – here bring offering to thee who dwellest with the vital breaths.

Life or Vishnu is the lord of all creatures. It is Vishnu who is responsible for birth of creatures from the wombs, and without Vishnu births would not occur. All creatures bring offerings to these devatas who dwell with our vital breaths, thereby meaning that it is they who sustain and support our lives.

II.8. Thou art the chief bearer (of offerings) to the gods (devatas); thou art the first offering to the
fathers; thou art the true practice of the seers, descendents of Atharvan and Angiras.

Clearly, the Life (signifying Vishnu and meaning the first five devas or Panjetans of the Muslims) is given the offering first, who carry it to other devatas. Offering is given to Life even before it is given to fathers. The good acts; teachings and righteous practices of the seers are dependent on Life itself.

II.9. Indra art thou, O Life (prana), by thy valour; Rudra art thou as a protector. Thou movest in the atmosphere as the sun, the lord of the lights.

It has been made clear here that Indra (Mohammad) was the subject of discussion till here. Rudra is Ali. Sun we have said has been used for Husain.

II.10. When thou pourest down rain, then these creatures breathe (and) live in a state of bliss (thinking) that there will be food according to their desire.

It is Mohammad (Indra) who is responsible for all rains.

II.11. Thou art ever pure, O Prana, the one seer, the eater, the real lord of all. We are the givers of what is to be eaten. O all-pervading Air, thou art our father.

All are ever pure. We will later show an exactly similar verse from Quran about the Panjetans.

II.13. All this is under the control of life, which is well established in the three worlds. Protect us as a mother her sons. Grant to us prosperity and wisdom.

Mundaka-Upanishad says:

II.1.1. This is the truth. As from a blazing fire, sparks of like form issue forth by the thousands, even so,
O beloved, many kinds of beings issue forth from the immutable and they return thither too.

Just as sparks from fire have the same properties as fire but are not fire, just as rivers have the same water as oceans but are not called oceans, likewise the 14 devatas or Masooms have the same characteristics as God but are not God.

II.1.2: Divine and formless is the person. He is without and within, unborn, without breath and without mind, pure and higher than the highest immutable.

The Unmanifested Form of the Absolute God is being talked about here, whose Manifested Form created the 14 Masooms.

II.1.3: From him are born life, mind, all the sense-organs (also) ether, air, light, water and earth, the supporter of all.

From God is born Life – which comprise of mind (used for a deva termed as Mahat or Intelligence a little earlier) and sense-organs (also the name of deva used as ahankara or ego before) and the five devas, thus comprising the seven names. These seven names comprise Life created by Vishnu, it is they who sustain or support the cosmos.

II.1.4: Fire is His head, His eyes are the sun and the moon, the regions of space are His ears, His speech the revealed Vedas; air is His life and His heart the world. Out of his feet the earth (is born); indeed He is the self of all beings.

Now see Khanda II Subala Upanishad:
The Atma (or the Self of Purusha i.e. Vishnu) is Hiranyajyotis (or golden or effulgent Light) into which all the universe is absorbed. He divided Atma (his Self) into two moieties (Mohammad and Ali);
out of one moiety, the woman was created (Fatima); and out of the other, man (Ali). Having become a Deva, He created the Devas (remaining eleven from successive births). Having become a Rishi, He created the Rishis; also He created Yakshas, Rakshasas, Gandharvas, wild and domestic beasts and others such as cows, bulls, mares and horses, she-asses and assess and Visvambhara (the Supporter) and Visvambhara (the earth). Becoming Vaisvanara (fire) at the end (of creation), He burnt up all objects. Then (in dissolution), prithvi was absorbed in apas, apas in agni, agni in vayu, vayu in akash, akash in indriyas (organs), indriyas into tanmatras (rudimentary properties), tanmatras into bhutadi, bhutadi into mahat, mahat into avyakta, avyakta into akshara (the indestructible), akshara into tamas (darkness). And tamas becomes one with the supreme Lord. And then there is neither Sat nor asat, nor Sat-asat. This is the teaching of Nirvana and this is the teaching of the Vedas. Yea, This is the teaching of the Vedas.”

That is why verse II.1.8 of the Mandukya Upanishad of the Atharva-Veda states:

From him come forth the seven life-breaths (seven pranas or names of 14 devas), the seven flames, their fuel, the seven oblations, these seven worlds in which move the life-breaths, seven and seven (comprising fourteen) which dwell in the secret place (would take birth in the secret place of Arabia).

Doesn’t all this confirm our point of view? As we move further, you will get to see more conclusive proofs.
The Self

We now come to the most interesting subject that form the core of all Upanishadic teachings. This is the subject of the Self. For long, identity of the Self has confused the scholars so much so that it won’t be a hyperbole if we say that we know nothing about the Self till this stage.

This is in spite of the fact that Gita devotes long passages mentioning the subject of the Self. It even goes on to call the science of the Self as the loftiest of all sciences. It will be interesting to note that Avicenna has written a book ‘Science of the Soul’, based on the ancient Greek manuscript of Aristotle on the subject of soul. But these are largely segregated works with no unanimity about the true identity of the Self – whose study has been labeled as the highest of all sciences. Quran and the books of traditions of the Muslims too have dwelled extensively on the subject of the Self. Based on our study of the Upanishads, we are in position to say that in spite of the great deal of stress levied on the subject of Self in books related to Islamic traditions, Muslims are yet to understand the real identity of the Self. Consequently, they too, like the Hindu scholars, are found groping in the dark. We are sure, no book but the great Upanishads could have ever shed light on this mystery.

As regards to Gita, we have already said that it has put great stress on identification of one’s self. However the fact that Self constituted the 14 devas was something that was known both to Krishna and Arjuna, but not to us. Therefore, we are unable to understand Gita’s description of Self at all.

Krishna, in particular, is a character that has been wrongly confined by Hindus exclusively to themselves.
Muslims should regard Krishna as their own, as he is truly a character that needs to be studied in all international forums and seminars on subjects related to Islam. We are hopeful that this book of ours would serve as a path-breaking, nee path-creating guide, that would pave the way for fresh studies of all those chapters in the ancient scriptures, be it Upanishads, Gita or Avicenna.

We have mentioned above that there is great deal of stress on the subject of Self in Islamic books of tradition. We start this study of the Self with the mention of this subject from various books that Muslims regard their own.

Syed Alamdar Husain writes in the Translator’s Foreword of the book Self Building: “But unfortunately, in the midst of man’s struggle with nature for improving the quality of his living environment, the most precious reality which has been forgotten is – the self and the jewel of human personality. Or in other words, what has been forgotten is – man himself, his training and self purification and making him an ideal or perfect human being. A human being who have been called by the God-Almighty as the Most Superior Creation, and about whose identification the authentic commentators of the revelations have said:

Whoever has identified his self – in reality has recognized his Creator.

Self forgetfulness, negligence shown towards recognizing the infinite dimensions of human celestial soul and under estimation of human inner potential for attaining self-purification or moral perfection is the pain which has inflicted plenty of suffering upon the modern human societies. The domination of technology, fast pace of modern life, usurpation of power by materialists and world-worshippers over vast regions of the world from one hand and failure and incompetence of various school
and ideologies in presenting a clearly illuminated path and satisfactory interpretation of human being on the other hand have made this journey of retrogression and self alienation further complicated.

But in the Islamic Ideology, the greatest aim in the life’s struggle is to become victorious over the self. In the Holy Quran the God Almighty after repeated oaths has emphasized the importance of spiritual purification as follows:

He is indeed successful who causeth it to grow, (the self) And he is indeed a failure who stunteth it.

QURAN 91:9-10

In accordance to Divine Islamic Ideology the most exalted aim is – training and guidance of human beings in their spiritual journey from the earthly temporary abode towards the Celestial-Kingdom. The aim consists of creation of a society and environment where only God-Almighty is worshipped; in which the light of servitude, devotion, and manifestation of faith towards the unseen will destroy the darkness of selfish whims and passions, thus, enabling the human eyes to witness God’s Infinite Glory all over upon his existence and introducing the rule of Monotheism (Tawheed) and its relevant vast dimensions over all human relations and transactions. Of course, this is not possible without self-purification. (It is to be noted that the students of Islamic jurisprudence are taught long chapters on the subject of Irfan (mysticism or Gnostism) that are full of discussions on how to develop one’s self).

In Islamic Mysticism the Gnostic journey is called – ser wa saluk and the wayfarer who undertakes this journey is called – salik, who strives to utilize all his energy, strength and courage in his spiritual migration towards God-Almighty; takes all necessary precautions
to remain purified in his march; is not tired of restrictions and limitations; guard his breaths day and night lest he transgresses and become deviated; strictly supervises all entries leading to heart’s domain lest illicit desires, forbidden thoughts make their entries thus, making his beloved’s promises contaminated with alien’s presence. The most famous mystic poet of Iran Hafiz-e-Shirazi has so beautifully summarized the wayfarer’s above-mentioned endeavours in his following verse:

I remained vigilant guarding the hearts premises every night.
So that no alien thought (except my beloved’s) could make its entry.

After endeavouring the hardships of his Gnostic journey, those who succeed attain the nearness of their beloved (i.e. God-Almighty); the Commander of the Faithful Imam Ali have described this Gnostic stage in the following tradition:

Truly when a wayfarer (salik) succeeds in making his wisdom alive and in letting his self die - his body becomes gradually weaker and thinner, his heaviness turning into slimness. A Divine illumination whose manifestation was intermittent becomes clearly visible for him thus, making his path clearly brightened guiding and moving him through it; passing through various gates (of asceticism) he eventually reaches to the permanent abode of prosperity and with a tranquil and content heart places his feet in a place of ease and comfort. Because, he had utilized his reason properly and had made his Creator pleased.

**Nahjul Balagah, Ibne Abi Al-Hadid 11-127**

A Gnostic after attaining God’s Learning (maarefat) becomes some one whose physical body is with the people but his heart is always engaged in God’s Remembrance.
A Gnostic is the trustee of God’s Trust and is the treasurer of Divine-Mysteries; is the source of His Light and proof of His Blessings upon the mankind; is the carrier of Divine Knowledge and Scale of Divine Mercy and Justice; is needless of mankind, desires and world; does not have any other companion except God-Almighty; and does not have any indication, speech and breathing but by means of God, for the sake of God, and from the God and with the God. “

Self-Purification – the Main Goal of Divine Messengers

The book Self-building states: “The greatest aim of Divine Messengers was to emphasize the importance of refinement, purification, and training of human selves. God-Almighty said in the Holy Quran:

God did confer a great favour on the believers when he sent among them an apostle from among themselves rehearsing unto them the signs of God, sanctifying them and instructing them in scripture and wisdom, while before that, they had been in manifest error.

QURAN 13-164

[See how the Quran too has cognized the importance of God’s Apostle (Mohammad) and the signs of God (the manifest proofs who are the devas or Imams.)

Therefore, it is obvious that the subject of human education and training was of such vital importance that God-Almighty sent Divine Messengers especially for this purpose thus, conferring a great favour upon the believers. The individual as well as collective personality, prosperity or cruelty (of this world and Hereafter) of a human being depends upon how much efforts he had already made or is still making for self-building. It is from this consideration that self-building is regarded something
of such vital importance because it determines one's eventual destiny.

The Divine Messengers came to teach human beings regarding the path of self-building, nourishment and perfection of self, as well as to accompany them as their guide and helper in this vital and determinant task.

They came for cleansing and sanctifying human selves from their indecent moral characteristics and animal instincts, and bestowing upon them superior spiritual virtues. The prophets lectured human beings about the self-building program, acted as helper and knowledgeable guides in identifying the ugliness in their moral conducts, and showed them the ways and means for self-control against their selfish whims and passions. By timely issuance of warning and intimidating they succeeded in sanctifying the human selves from the moral obscenities and indecencies. They came for plantation of sapling of higher moral virtues within human souls, nurtured and protected it for its eventual blooming, and in doing so acted as guides, friends, and helpers of the people by encouraging and pursuing them towards the desired sublime objectives. The Holy Prophet has said:

I emphasize the importance of good morals for you because God-Almighty has sent me especially for this purpose.

BIHAR AL-ANWAR VOL. 69, P-375

He further said:
I was appointed for the Prophethood so that I may accomplish the important task of moral perfection within human souls.

AL MUSTADARAK, VOL. 2, P-282

Imam Jafar Sadiq said:
God-Almighty appointed prophets with good morals;
therefore, whoever discovers these virtues within himself should be thankful to God for his bounty; whoever lacks these virtues must pray, cry, and shed tears before God Almighty asking for such blessings.

**Al Mustadarak, vol. 2, p-283**

Imam Ali said:

Supposedly, if neither there was any desire for Paradise nor there was any fear of Hell, and also there would have not been any belief about the reward and punishment in the Next World; even then it would have been befitting to strive for moral perfection, because, good morals are the path towards prosperity and victory.

**Al Mustadarak, vol. 2, p-283**

Imam Mohammad Baqar said:
The most perfect believers from the point of view of faith are the ones who excel in moral conduct.

**Al-Kafi, vol. 2, p-99**

The Holy Prophet said:

There is nothing better than good moral conduct which could be written on the “Letter of Deeds”, on the Day of Resurrection.

**Al-Kafi, vol. 2, p-99**

And said:

My Ummah will enter into Paradise mostly on the basis of piety and excellence in moral conduct.

**Al-Kafi, vol. 2, p-100**

And see the following narration:
A man approached the Holy Prophet and asked: ‘What is religion?’ The Holy Prophet replied: ‘Good moral conduct.’ The man asked the same questions
from the Holy Prophet alternatively by appearing from right, left, and behind the Messenger. Finally the Holy Prophet took a deep look at him and said: ‘Why don’t you understand?’ Religion is defined as never to get angry.’

MOHJATEH AL-BAIZAH, VOL. 5, P-89

Islam has attached special importance for moral ethics, and because of these considerations the Holy Quran contains relatively more verses regarding ethics as compared to verses related to obligations. Inside the books of narrations, one may find thousands of narrations regarding ethics as compared to narrations dealing with any other topic; if this number is not regarded greater in quantity, certainly it is not smaller either. The rewards and promises mentioned for good moral deeds are certainly not lesser than the rewards prescribed for other actions, and likewise the warnings and punishments described for indecent moral actions are certainly not less than the punishments for other actions.

Therefore, in Islam, ethics constitutes the basics and should not be treated simply as secondary religious obligations or something related to the beautification and decoration of religious persons. If religion has defined dos and don’ts for obligations, it has defined the same for ethics. If encouragement, persuasion, rewards, punishment, and warnings have been utilized for obligations, the same approach has been applied for ethics as well. Therefore, there exists no difference between ethics and obligations as far as religious recommendations are concerned, and in order to achieve perfection and prosperity one cannot remain ignorant of ethical matters.

The moral obligations cannot be ignored by taking the excuse of treating them simply as moral obligations, likewise forbidden moral acts should not be performed
either. If performance of daily-prayers is compulsory and their non performance is prohibited and brings Divine Punishment, equally important is the fulfillment of a promise and its breach is prohibited and brings Divine-Wrath. The real religious and prosperous is someone who is committed to his religious obligation as well as is honest in fulfillment of his moral commitments. On the contrary ethics play an important role for achieving prosperity and spiritual perfection. [We request you not to look at your next-door neighbour, if he happens to be a Muslim, upon reading all this; Satan seems to have worked overtime on them.]

God says in the Holy Quran:

Verily, we have honoured the children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom we created with a marked preferment.

Quran, 17:285

Therefore, if a human being should strive for self-building he must build his human-self and not his animal or physical-self. The aims of prophets had been to strengthen the human beings in their endeavours for perfecting their human selves. The Prophet said to the human beings:

Don’t forget that you self is your human-self; in case you sacrificed your human-self for the sake of whims and passions of your animal-self; you will inflict upon yourself a terrible loss.

The God-Almighty has said in the Holy Quran:

Say: the losers will be those who loose themselves and their house folk on the Day of Resurrection. Ah, that will be the manifest loss.

Quran, 39:15
Those who never think about anything except their animal existence have indeed lost their human personality and are not striving for their recovery either. The Commander of Faithful Imam Ali said:

It is indeed strange to see someone so desperately looking for lost personal things, while making absolutely no efforts to find his lost (human) self.

There cannot be more severe and painful loss than someone loosing his human personality and real self; for such a person nothing is left except animalism.

**Human-soul and Animal-self**

The verses of the Holy Quran and narrations about human-self could be divided into two categories. Some of the verses define human-self as a precious valuable jewel – possessing Heavenly excellence, descended from Heaven – which is the source of all superior characteristics and human virtues. These verses recommend that human beings must strive for achieving self-refinement and self-perfection through training, and must be careful for its protection, never to loose such a precious Heavenly gift. For example God-Almighty in Holy Quran defines this precious jewel as follows:

They will ask the (of Mohammad) concerning the spirit. Say: The spirit is by command of my Lord, and knowledge ye have been vouchsafed but little.

Quran, 17:85

In the above verse the spirit has been defined as an existence belonging to the celestial world which is superior than the material world. Also, it is clearly stated that very little knowledge has been given about the identity of the spirit. What we never knew till now was that Upanishads and Vedas carry far more knowledge on the subject than what was given to the Muslims through Quran.
The true composition of this spirit is the subject of Upanishads. How the spirit has to be recognized has been dealt in the narrations related to Islam. Isn’t it evident that in the present conditions, Hindu scriptures cannot be understood without Islamic scriptures and neither can Islamic scriptures be properly comprehended without access to Hindu scriptures? The two are made complimentary to each other.

Coming back to the subject of Self in Islam, see this saying from the Commander of the Faithful Imam Ali:

Self is like a precious jewel, whoever strives for his protection, he will help him attaining exalted positions, and whoever acted negligently in his protection he shall pull him towards humiliation.

Gharar al-Hukm, P-226

And said:
Whoever knows the worth of his self, will never allow himself to be indulging into passing worldly amusements and shameful deeds.

Gharar al-Hukm, P-669

And said:
Whoever discovers the nobility of self shall guard him against lowness of passions and false desires.

Gharar al-Hukm, P-710

And said:
Whoever possesses the nobility of self will have more compassion.

Gharar al-Hukm, P-638

Also see this verse from Gharar al-Hukm, p-669, wherein Ali said:
Whoever possesses the nobility of self will become free from wants.
From the above quoted verses and narrations whose examples are frequent, it can be derived that human self is a valuable and precious jewel which should be carefully guarded, protected and nourished.

The second category of verses and narrations defines the self as something wicked and dangerous enemy responsible for all sort of evils, against whom we are supposed to wage a great struggle (Jehad-e-Akbar) till it becomes completely submissive, otherwise it will inflict terrible misfortune and cruelty upon the defeated person.

Following are some examples:

But as far him who feared to stand before his Lord and restrained his soul from lust, Lo! The garden will be his home.

Quran, 79:40-41

The Quran quotes from Prophet Joseph
I don’t’ exculpate myself. Lo! The (human) soul enjoineth unto evil, save that whereon my Lord hath mercy. Lo! My Lord is Forgiving, Merciful.

The Holy Prophet said:
Your greatest enemy is your self, which is located between your two sides.

The Bihar al-Anwar, Vol. 70, p-64

Imam Ali said:
Self commands you continuously to indulge into evil deeds, therefore, whoever trusted his self – he will deceit him, whoever believed his self – he will destroy him; and whoever is satisfied with his self – he will lead him to face worst kind of disasters.

Gharar Al-Hukm, p-226

He further said:
Trusting self – provides the most dependable
opportunities for devil’s entrance.

**Gharar al-Hukm**, p-54

Imam Ali ibn Husain Zainul Abidin said:

Oh God! I do complain to you against the self – which continuously commands; to indulge into sinful acts and deviations; stands up against your wrath and punishment; and pulls me towards the path of absolute destruction.

**Bihar al-Anwar, Vol. 94, p-143**

From the above quoted verses and narrations whose examples are frequent, it can be derived that human self constitutes an evil existence which is the source of all sort of sins and therefore, should be made submissive through efforts and waging greater struggle (Jehad-e-Akbar). Here it is quite possible that some may consider that these two categories of verses and narrations are incompatible and contradict each other; or one might imagine that a human being possesses two selves, namely: human self which is the source of all goodness and blessing, and the other one animal-self which is the source of all evil and sinfulness.

Both of the above mentioned interpretations are incorrect because firstly there exists no conflict between the above mentioned verses and narrations of two categories; secondly, the sciences had already proved that a human being is not more than a single reality possessing a single self and it is not such that his animalism and humanism are separate from each other.

But human self comprises of two stages and two dimensions of his single existence. At lower the stage, self is an animal possessing all animalistic characteristic, while at higher stage, the self is a human possessing Divine-spirit – descended from the Celestial Heavenly Kingdom. When it is said: Self is noble, precious, source of all virtues and blessings; one must endeavour for his
nourishment and perfection – here the higher stage of self has been indicated.

But when it is said: Self is your greatest enemy; don’t trust him because he will lead you to eventual destruction, control and make him submissive through greater struggle – here his animal and lower stage have been pointed out. If it is said: Nourish and strengthen your self, here the human dimension of the self is meant. When it is said: Wage greater struggle for his total submission, here the animal dimension of the self is meant.

There exists a continuous confrontation between these two selves or two stages of human existence. The animal self continuously strives to dominate by keeping human being amused with whims, passions and lower animal desires, thus, closing the path of advancement, perfection, exaltation and movement towards God-Almighty and making a human being captive of his animal self. While on the contrary his human self or the higher stage of his existence continuously strives for attaining the higher sublime spiritual stations of human perfection leading towards God’s Countenance, and in order to accomplish his cherished goal, tries to control, and forces the animal-self for his absolute submission. This internal struggle, within the human existence continues until one of the combatants becomes victorious defeating his opponent.

If the human or celestial-self gets upper hand – the human values become alive, thus, leading human being towards the road of spiritual excellence and perfection ultimately achieving the highest position of God’s Countenance. But, on the contrary if the animal-self becomes victorious – he turns off the light of wisdom, thus, throwing the human being into the deepest valley of darkness confusion and deviation. It was because of this internal confrontation within human existence that
Divine Prophets came to help guide and support the human beings in their holy struggle which ultimately determines their destiny.

Therefore, if some one assigns authenticity to animal existence, strives and endeavours seriously day and night to fulfill his animal lower desires and passions; considers the aims of life simply eating, drinking, sleeping and reproducing – had indeed fallen into intense darkness of deviation and wanderness. Because, he has removed the human wisdom and Heavenly spirit from the position of power and have confined them into a forgotten place. Such an individual does not deserve to be called as a human being – rather he is an animal with a human face. The Holy Quran considers such an individual as an animal and even worse and more deviated than the animals and describes such individuals, as follows:

And if they answer thee not, then know that what they follow is their lusts. And who goes farther astray than he who followeth his lust without guidance from God? God guideth not wondering folk.

QURAN, 28:50

And further said:
Already we have urged unto Hell many of the Jinn and humankind, having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not. These are as the cattle – nay but they are worse! These are the neglectful.

QURAN, 7:179

The Holy Quran further defines these creatures as follows:
Hast thou seen him who maketh his desire his god, and God sendeth him astray purposely and sealeth
up his hearing and his heart, and setteth on his sight a covering? Than who will lead him after God (hath condemned him)? Will you not then heed?

QURAN, 45:23

How unfortunate and losers are those who have sacrificed their heavenly-self, prosperity, and human perfection for the sake of passions and desires of their animal existence? They have exchanged their human self with their animalistic pleasures.

The Commander of the faithful Imam Ali has said:

This world is not a place of permanent settlement, it is passage, a road on which you are passing. There are two kinds of people here: those who have sold their souls for eternal damnation, the other type are those who have purchased their souls and freed them from damnation.

NAHJUL BALAGHAH, SMA JAFRI P-543 [TR]

AT another place he said:

Whoever becomes involved into world’s allurements, thus giving up his gains from his immortal life in the Next World – has indeed been cheated.

GHARAR AL-HUKM, VOL. I, P-88

He also said:

Restrain your self from indulgence into lower shameful deeds no matter how attractive or appealing they might appear because, in this exchange or trade you do not receive the genuine value of your self. Do not allow yourself to be slave of other because, God has created you as free. The goodness, which cannot be obtained except through the evil, is not goodness. Also a thing acquired except with serious efforts would not be
easy to retain.

_NAHJUL BALAGHAH, SABHI SALEH, VOL. 31, P-401_

And said:

_What a bad trade it is that one exchanges his self for this world instead of trading it with whatever is available with God-Almighty (in the Next-World)._

_NAHJUL BALAGHAH, SERMON, 32-75._

But, a human being cannot be summarized only into animal-self, because he also possesses a human-self, and on account of this merit he is an abstract and Celestial Jewel – arrived from the Heavenly Kingdom, cherishing values other than animalistic desires. If a human being ponders deeply into his inner existence and really recognized himself, he will discover that he has arrived from the kingdom of power, wonder, knowledge, blessing, benevolence, illumination, goodness, justice, and in one sentence from the kingdom of absolute perfection, and is originated and belonged to it. [The real explanation of this is given more elaborately in the Upanishads]

It is here that a human being discovers another prospective and looks beyond the limited boundaries of created world – towards the supreme source of absolute perfection and feels attracted towards his higher values. Hence being committed for aspiration of those cherished values, accordingly he changes the movement of his self from the animalistic course towards the exalted path of perfection – which ultimately leads him towards the highest spiritual station of God’s Nearness.

When this internal revolution within him occurs the importance of higher and moral ethical values becomes explicit. Therefore, if a human being desires values such as: knowledge, favour, welfare, sacrifice, justice, benevolence, defense of deprived and destitute, truth, goodness, and honesty – it is because, he considers
him belonging to the World of Absolute Perfection and regards such virtues worthy of his exalted human position. It is because of these feelings that he admires them to the extent that he is ready to sacrifice his animal self and its desires for the sake of those cherished higher virtues.

Good morals, etiquette, and ethics are defined as a series of spiritual and meaningful perfection, whose proportion for his own spiritual perfection need, is clearly understood by the human celestial soul. The soul admits to himself: “I must do these things”.

The ethical musts are derived from the degree of perfection and nobleness within the self and are utilized for achieving exaltation of essence and spiritual perfection. When he says: “I must offer sacrifice on this righteous path.” Because, he understands that sacrifice is useful for achieving the perfection and exaltation of essence, and therefore, desires to do that. As for the path and means of spiritual perfection are concerned they are the same for all human beings. Similarly, all of them have been created identical far as their sense for recognition of values and anti values is concerned.

If a human being ponders deep into his own perfection-seeker pure nature, away from the whims and passions of self, he might discover the moral and ethical virtues as well as the moral vices. All human beings of all times were created such by the God-Almighty. And if some of them become deprived of this sacred sense of identification, it was because their whims, passions, and intense animalistic desires, silenced the light of their wisdom, leaving them like a sole rider in the fields of self-struggle.

The Holy Quran about the recognition of virtues and vices by the pure human nature writes as follows:

And a soul and Him who perfected it and inspired
it (with conscience of) what is wrong for it and what is right for it. He is indeed successful who causeth it to grow.

**Quran, 91:7-9**

The Prophets came with the intention of awakening human nature and to charge their unconscious-self into conscious-self; they came to help, support, and guide human beings in recognizing and paying attention to higher moral values, and utilizing them for attaining God’s-Nearness; they came to remind human beings about their exalted human position and need for safe guarding and motivating the superior human virtues; they came to emphasize the important point that: You are not animals, instead the humans, and possess the potential of being superior than the angels. World affairs and animalistic manifestations are far below before your exalted celestial dignity and therefore, you should not sell yourself for them.

Imam Ali ibn Husain Zainul Abidin was asked:

“Who is the most exalted and most noble person?”

“The one who does not regard the world worthy of greatness of his self.” Replied the Imam.

**Tohf Al-Aqul, P-285**

The Commander of the Faithful Imam Ali said:

Whoever consider his self honourable will regard selfish passions low and mean.

**Nahjul Balaghah, Qisar 449**

The prophets continuously strived for awakening the upright human nature so that, they could learn about their jewel of existence and could discover their dependence and link with God-Almighty; thus, spending everything in their possession for attaining the position of nearness and pleasure of the Lord of the worlds, to the extent that their eating, drinking, sleeping, seeing,
speaking, working, living, and dying become sacred and ethical. Truly, when men become God’s servant and do not cherish for any other goal except his pleasure everything becomes ethics, worship, virtue.

The Holy Quran said:

Say: Lo! My worship and my sacrifice, and my living, and my dying are for God – the Lord of the worlds.

Quran, 6:162

Therefore, because of the above-mentioned reasons, recognition of self in Islam has been assigned a special importance. The Commander of the Faithful Imam Ali has said:

Self-consciousness is one of the most profitable assets of a person.

And said:

Whoever succeeds in recognizing his self – his affairs will be improved.

Gharar Al-Hukm, p-628

What is meant with self recognition is not the particulars of one’s identity card rather it means – men’s realization of his true position within the created world; an understanding that he is not simply an earthly animal rather is a reflection of heavenly illumination from the Celestial Kingdom; is the Trustee and Vicegerent of God-Almighty upon earth. A celestial being who has been created conscious, empowered and free, is capable of upward ascent towards the absolute perfection, and his special creation has been assigned the responsibility of nourishment and perfection of the self. It is because of this realization that man feels a sense of greatness and perfection; discovers the sacredness and virtues within his inner existence and morals and ethics become valuable and meaningful for him. In that case he get relieved from the feelings of hopelessness, depressions,
vainness, nonsense, aimless, repetitions, and instead life becomes sacred, precious, beautiful, and objective.

**Esoteric Life**

Man in this world has an outwardly life related to his body. He eats, drinks, sleeps, moves, and walks but at the same time also possesses a spiritual life in his inner essence. While he lives in this world, at the same time within his inner essence either journeys towards prosperity, perfection and enlightenment, or moves towards adversity, cruelty and intense darkness; either journeys on the righteous path of humanity and ascends towards God, or deviates from the righteous path heading towards darkest valleys where he wanders in darkness becoming eventually lower than animals; either marches up on the steps of perfection towards enlightenment, joy, perfection, and God’s Countenance or falls into intense darkness for eternal punishment.

Although, majority of people are ignorant of this reality but it does exist.

God-Almighty said in Holy Quran:

They know only some appearance of the life of the world, and are needless of the Hereafter.

**Quran, 30:7**

But being knowledgeable or ignorant does not change the reality on the Day of Resurrection when the dark curtain of materialism are rolled up from the human eyes thus, enabling him to witness the reality and his own state of affairs.

The God-Almighty said in Holy Quran:

(And unto the evil-doer it is said): Thou wast in needlessness of this. Now we have removed form thee thy covering and piercing is thy sight this day.

**Quran, 50:22**
Therefore, from the above quoted verses it may be inferred that affairs related to the Next World all along did exist within human inner essence right here in this world, but unfortunately man was ignorant to realize it. However, since in the Next World all the materialistic curtains of ignorance shall be removed from his sight, he will be forced to see these realities clearly over there. We may therefore, conclude from the above mentioned verses and traditions that the human-self earns things while living in this world, and these earning shall remain with him eventually determining his ultimate destiny in his eternal abode. Following are some examples.

God-Almighty said in the Holy Quran:

Every soul is a pledge for its own deeds.

Holy Quran, 74:38

And said:
Then every soul will be paid in full what it hath earned; and they will not be wronged.

Quran, 3:161

And said:
God will not take you to task for that which is unintentional in your oaths. But He will take you to task for that which your hearts have garnered. God is forgiving clement.

Quran, 2:225

And said:
God tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved.

Quran, 2:286

And said:
On the Day when every soul will find itself confronted with all that it hath done of good and
all that it hath done of good and all that it hath done of evil (every soul) will long there might be a mighty space of distance between it and that evil

Quran, 3:30

And said:

Whoso doth right, it is for his soul, and whoso doth wrong, it is against it. And Afterward unto your Lord ye will be brought back.

Quran, 45:15

And said:

And whoso doth good an atom’s weight will see it then, and whoso doth ill an atom’s weight will see it then.

Quran, 99:7-8

And said:

And that man hath only that for which he maketh effort, and that his effort will be seen.

Quran, 53:39-40

And said:

And whatever of Good ye send before (you) for your souls, ye will find it with God.

Quran, 2:110

And said:

The day when wealth and sons avail not (any man). Save him who bringeth unto God a whole heart.

Quran, 26:88-89

The Holy Prophet said to one of his companions:

Oh Qais! You will have no other choice except to live with a companion in your grave. He is alive and you will be buried with him. If he is good and honourable, will make you honourable, and if he is low and mean, you will become low and mean as well. After that on
the Day of Resurrection you will be associated with him and will be reprimanded. Therefore, be careful and try to select a righteous companion for yourself, because if he is righteous – you will develop affection for him. If he is corrupt he assured that all the fear and punishment inflicted upon you will be through his existence. That companion is nothing but your actions and deeds in this life.

**Jameh Al-Sadat, Vol. 1, p-17**

Imam Jafar Sadiq said that God-Almighty once said to the righteous people:

Oh my righteous servants! Utilize My worship’s blessing in this world so that you could be benefited with them in the Next World as well.

**Bihar Al-Anwar, Vol. 70, p-253**

The Commander of the Faithful Imam Ali said:

Continuation of invocation (zikr) is the nourishment of human souls.

**Gharar Al-Hukm, p-764**

He also said:

Don’t forget invocation (zikr) of God-Almighty because, it is the illumination of Hearts.

**Gharar Al-Hukm, p-479**

The Holy Prophet had said:

On the Day of Resurrection the people will reappear in faces that the faces of monkeys and pigs are far better than theirs.

**Qurrateh Al-Ayoon, p-479**

Heart in Quran is not the pine-shaped physical heart located in the left side of the chest, which support the animal life system by continuously pumping fresh blood into various parts of the body. We have erroneously translated the word ‘qalb’ used in Quran as ‘heart’.
What is meant by heart is the same “Celestial Jewel” which controls the degree of human-ness within a human being.

This qalb or heart possess the higher Self that has been described in such detail in scriptures related to Muslims. However, what they didn’t know till now is that this higher self is controlled and contained by the 14 devas, who are none else but the Masooms.

See the following verses from Quran that the Muslims would truly understand only now.

Which is the true spirit hath brought down, upon the heart, that thou mayest be (one) of the warners.

QURAN, 26: 193-194

Also See 58:22 from Quran:

And whosoever believeth in God, He guideth his heart. And God is knower of all things.

QURAN, 4:11

We invite you to continue reading further to know the true content of your own self and how can the self be truly realized so as to attain salvation.
God, Self, Devas and Us
(As described in Upanishads and Puranas)

Several Upanishads have talked extensively about the creation of the Self and its constituents, which is the subject of discussion in Gita as well as in Quran. Gita has mentioned recognition of the Self as prerequisite for salvation and attaining freedom from rebirth. Puranas too have talked about this subject but rather in an intermittent manner. But the kind of deliberation that the Upanishads have given to the subject is unsurpassed in any other scripture.

Let’s begin with Brhad-aranyaka Upanishad. The second Brahmana (Chapter) talks of the creation of the world. Before you read, kindly keep in mind that we are relying on the existing translations at present. After this book, keeping in mind the inferences derived from this book, fresh translations will be surely attempted. See I.II.1:

There was nothing whatsoever, here in the beginning. By death indeed was this covered, or by hunger for hunger is death. He created the mind, thinking ‘let me have a self’. Then he (self) moved about, worshipping. From him thus worshipping, water was produced. ‘Verily’, he thought, ‘while I was worshipping water appeared, therefore water is called arka (fire). Water surely becomes one who thus knows the reason why water is called arka (fire).

This verse explicitly talks of the creation of the Manifested Self by the Non-Manifested God. Scholars usually call this Self (Paramatma) as God. But this is clear from this description that Paramatma itself is a creation of God. And it says that the Self ‘moved about,
worshipping’. This worship of the Divine Self was responsible for the creation of the universe, and all the creatures. But even before that, the worship of God by the Divine Self, led to the appearance of water. That is why water is called arka. And this stage is called Vishnu. This knowledge is so important that one who gets to know this becomes water himself. How can a self-realized person become water?

Importance given to this knowledge is itself a proof that there is some vital information here that we have not understood so far. Verily, this has been used either for Vishnu, synonymous with water, or to the deva, referred to as water, in the list of five. In essence, it means that one who possesses this knowledge become united with God. Also, one thing is clear, worshipping is the essence of the Self, reason for creation of the entire cosmos, and also us.

The mention here is of the time prior to the creation of this cosmos. We are reminded of the saying of Prophet Mohammad here, who said:

I was a Prophet even when Adam was between water and clay.

Muslims are of the opinion that the noor (light) of Mohammad was created even prior to the creation of every thing else. Those who have attended the debates of ‘Ilm-e-Irfan’ in the higher classes of Qom and Najaf, meant for the would-be clergymen, know that they discuss of the creation of Mohammad as self, which led to the creation of 14 Masooms. Mohammad, himself said, on an occasion:

Ali and my self are divisions of the same noor (light).

However, truth is that noor of Mohammad was not created at the beginning. Manifested form of God was created, which divided into fourteen, one of whom was Mohammad, who is the chief of the fourteen devas and
the first of the creation, among fourteen. And the Original Self through whom the fourteen selves were created, is the Manifested Form of Absolute God. However, since this Original Self also worshiped the Absolute Non-Manifested God, it is better to worship the Non-Manifested. Gita has dwelled on this subject as well, and said that worshipping of the Non-Manifested is a bit difficult though better.

We have also shown elsewhere in this book how the literal meaning of the word ‘deva’ is also light or something illuminating. Keep this in mind as you progress with the study of Brhad-aranyaka Upanishad.

Now look at the verse 2 of Chapter I, first Brahmana, where a vessel is being described and named.

The day, verily, arose for the horse as the vessel called mahiman appeared in front (of the horse). Its source is in the eastern sea. The night, verily, arose for the horse as the vessel called mahiman appeared behind (the horse). Its source is in the western sea. These two vessels verily arose on the two sides of the horse as the two sacrificial vessels. Becoming a stead he carried the devas, as a stallion the Gandharvas, as a runner the demons, as a horse men, the sea, indeed, is his relative, the sea is his source.

This verse talks of a horse and most interestingly relates this horse with a vessel in the sea. What has a horse to do with a ship and a sea? This verse too cannot be explained without subscribing to our interpretation.

Fact is that the term horse refers to this entire cosmos. Says Radhakrishnan, “The Brhad-Aranyaka Upanishad starts with comparing the various parts of the sacrificial horse with the various constituents of this universe, including the rising and the setting of the sun, the moon, the rivers, the mountains, the starts, the seasons
and the time.” Says he, “the horse described at length in Satapatha Brahmana (XIII, 1-5) is given a cosmic interpretation. It is used as a vehicle of religious truth.”

By giving a cosmic interpretation to the horse (where the dawn is the head, the sun the eye, the wind the breath, the open mouth the fire, the year is the body of the horse, the sky is the back and so on, and by sacrificing this horse in the end, the people of that period wished to show that the entire cosmos converged in the Ashwamedha sacrifice, where the horse too is sacrificed for a particular purpose. What that purpose is, we will get to know once we move ahead with reading. But you must be prepared for surprises, as none of the commentators so far has derived the meanings that we have come to understand.

We have seen till now that the horse has been referred to as cosmos. It is said that there was death that was everywhere. Then the God created a Self, which through worship created the water and the rest of the cosmos. In verse 2, a vessel called Mahiman is being described which comes at the beginning of the horse, and another vessel called Mahiman that appear towards the end of the cosmos. Clearly, the vessel in the beginning and the vessel at the end have same names. Since water is related to this horse, it is clear that Vishnu is talked about here and the devas that emerged from Vishnu. (We will know about this later as we proceed).

Since horse signifies the cosmos, the day and night surely does not comprise this day and night, which is of 24-hour duration. This surely is reference to the Divine Day and Divine Night, which is explicitly described in the Puranas. It is said that at the beginning of each Divine Day, God creates a cosmos whose entire life constitutes a Divine Day. When this Day draws to end, God disintegrates this cosmos and consequently there is nothing but water that remains. Then God rests for a
Divine Night, which is equal to the duration of the Divine Day, and when this night draws to a close, He creates another cosmos once again. Each of this creation is called a Manvantara. The Puranas even gives the names of the guardians of each Manvantara, and you will be glad to know that all manvantaras include the names of devas like Indra and others as their guardians.

Once somebody asked Imam Ali about what was there prior to Adam, and he said ‘Adam’. It was asked what was there prior to that Adam and he said ‘Adam’. In this manner he recounted the name of Adam seventy times. Isn’t it clear that Ali was not only aware of happenings in this Manvantara but also during the previous Manvantaras? Moreover, whereas Upanishads and Puranas have dwelled extensively on the process of creation prior to Adam, Muslims scriptures mostly start with the creation of Adam.

Very much like Ali’s knowledge, Mohammad’s claim to is significant:

I was a Prophet even when Adam was between water and clay.

We will deal with the subject of Manvantaras and Divine Day and Night a little later. At this moment, let’s return to the subject matter of Brhad-aranyaka Upanishad, which says that a vessel called Mahiman arose at the dawn of this universe and a vessel called mahiman towards the end of the cosmos, which led to the creation of night, thereby meaning dissolution of this cosmos. Both vessels are related to water, which is referred to as Vishnu. “Indeed, the sea is his source.” And then it is said that this horse carried the devas.

It is apparent from this description that several devas are being talked about who were there even at the time of creation. If we take the vessels, both called Mahiman, too as devas, the things would be clearer. From water
(Vishnu), emanated the devas who were responsible for the sustenance of this cosmos.

Now be prepared for the surprise. Take this as a theory here and we will prove that our assumptions are based on factual evidence. The name of the vessel or the vehicle of religious truth is given here. Radhakrishnan gives no explanation on the significance of this name. But we claim that the Mahiman being talked about here is Mohammad whose source (of the path of religious truth) is in the eastern seas and who is responsible for the creation to emerge. The night or the end of the cosmos too is due to a vessel called Mohammad, whose source is in the western seas. But this Mohammad is different from the first. And from the time this cosmos was created, till the time this cosmos will end, this vehicle of religious truth (the horse) carried the other devas along.

A little earlier in this book, we said how the 14 Masooms have seven names; the first and the last are both Mohammad (Mahiman). In between them, there are twelve more Masooms or devas, thereby completing the list of fourteen. In the chapter of Mahdi, you will know how the last of the deva, Mohammad al-Mahdi, who is also the 12th Aditya or Imam, would appear towards the end of the universe, and whose death would lead to the dissolution of the cosmos. It is these Masooms or devas who are described as sustainers of this world.

Moreover, most interestingly, two types of sacrifices are described in relation to this chain from Mahiman to Mahiman. In our study of Vedas later (Part-III), we will present a verse which explicitly states that the devas sacrificed their lives in two manners, one by external wounds like sword and the other by poison. It is stated that both the sacrifices are equally valuable to God. We request you to read the history of Masooms and you will find that all the 12 Imams and Fatima were
killed in either of the two ways. As regards to Mohammad, some say that he died a natural death but there is a section of Shias who believed that he too was poisoned.

Another interesting argument is that these devas are described as vessels. Look at what Mohammad said of his Ahlebayts (People of the House).

My Ahlebayt are like the Noah’s vessel. Those who come aboard attain deliverance.

Those who came aboard Noah’s ship escaped death. Those who come aboard the vessel of Ahlebayt escape the cycle of rebirth and attain salvation. Remember, Gita says that one who recognizes the Self obtains salvation. It is the subject of Self that is being described here. And a little earlier in verse 1 of Brhad-aranyaka, we had mentioned how stress was laid on the importance of this knowledge of the creation (of fourteen divisions of the Self). It was said that one who attains this knowledge becomes water, i.e. he attains unity with Vishnu (or God). Not only this, Prophet Mohammad also says that one who hold on to Ahlebayts attain najaat (literally meaning salvation).

Here’s another reason, which refutes the view of those people who claim that the Self is Absolute God. Verse II.4 talks of a second self in I.II.4.

He desired, let a second self (body or form) be born of me. When he was born he opened his mouth he cried, bhan. That indeed, became speech.

You have seen earlier how Mohammad said that Ali and Mohammad were divisions of the same noor (light). We claim that this second self, created from original Self was that of Ali, not in the human form, but in the form of noor or power or a physical form of some sort.

Brhad-aranyaka states:
When he (second self) was born he opened his
mouth he cried, bhan. That indeed, became speech.

This is perhaps the reason why Ali is said to have spoken the verses from Quran when the infant was given to Mohammad on the day of his birth. This was to be a proof of the Upanishadic claim that when he was born he spoke. Moreover, Ali’s speeches recorded in Nahjul Balaghah by Syed Razi reveal that he was the greatest exponent of speech. Truly, if the great source of all speech comes to this earth in human form, there must be traces of it in his personality.

See I.II.5 of Brhad-aranyaka:
With that speech, with that self he brought forth all this whatsoever exists here, (the hymns of) the Rig-Veda, (the formulas of) the Yajur Veda and (the chants of) the Sama Veda, the metres, the sacrifices, men and cattle. This second self is also called Aditi.

This verse talks of the creation of the devi, the one and only devi among the 14. Her name is Aditi. It is unfortunate that while the name of Aditi abounds in the scriptures, including the Vedas and Puranas, scholars have not related the two together. Aditi, the first of the divisions of the Self, is the same as Aditi, the character described in various scriptures.

See how Dowson has described the term Aditi:
"’Free, unbounded.’ Infinity; the boundless heaven as compared with the finite earth; or, according to M. Muller, “the visible infinite, visible by the naked eye; the endless expanse beyond the earth, beyond the clouds, beyond the sky.” In the Rig-veda she is frequently implored “for blessings on children and cattle, for protection and for forgiveness.” Aditi is called Deva-matri, ‘mother of the gods (read devas),’ and is represented as being the mother of Daksha and the daughter of Daksha. On this statement Yaska remarks in the Nirukta: “How can this be possible? They may have had the same origin; or,
according to the nature of the gods (devas), they may have been born from each other, have derived their substance from one another.” Eight sons were born from the body of Aditi; she approached the gods (devas) with seven but cast away the eighth, Martanda (the sun).” These seven were the Adityas. In the Yajur-veda, Aditi is addressed as “Supporter of the sky, sustainer of the earth, sovereign of this world, wife of Vishnu;” but in the Mahabharata and Ramayana, as well as in the Puranas, Vishnu is called the son of Aditi. In the Vishnu Purana, she is said to be daughter of Daksha and wife of Kasyapa, by whom she was mother of Vishnu, in his dwarf incarnation (wherefore he is sometimes called Aditya), and also of Indra, and she is called “the mother of the gods” and “the mother of the world.” Indra acknowledged her as mother, and Vishnu, after receiving the adoration of Aditi, addressed her in these words: “Mother, goddess, do thou show favour unto me and grant me thy blessing.” According to the Matsya Purana a pair of ear-rings was produced at the churning of the ocean, which Indra gave to Aditi, and several of the Puranas tell a story of these ear-rings being stolen and carried off to the city of Prag-jyotisha by the Aura king Naraka, from whence they were brought back and restored to her by Krishna. Devaki, the mother of Krishna is represented as being a new birth or manifestation of Aditi.”

Aditi is also called Dakshayani, because of being daughter of Daksha. If you see the list of appellations of Aditi, you will find that one of them is Indrayani, thereby suggesting that Daksha and Indra are one and the same person. And Indra is the chief of the devas or devatas. Deva is described by Dowson as “a divine being or god. The name Devatas includes the gods in general, or, as most frequently used, the whole body of inferior gods.” It is Indra’s heaven, also referred to in the Gita, that is described as the Swarga or the world of the devas.
She has been wrongly translated as heaven, when the Matsya Purana has clearly stated it to be one of the names of Devi, along with Parvati, Saraswati, Durga, Lakshmi, Sati, Devi, and others. In fact, Matsya Purana goes on to give more than 100 names for this devi. Inability to understand the identity of this devi led to the evolution of several myths around her various names, though the source of all those myths continue to remain in the Vedas or rather peoples wrong interpretation of Vedas, as we will show later. It is clearly stated by Dowson that in the Rig-veda, she “is frequently implored for blessings on children and cattle, for protection and for forgiveness.” That she is called heaven is an absurd argument. How can heaven ‘protect’ or ‘forgive’ or shower blessings on children and cattle? How can heaven be called ‘mother of gods’? How can she be the mother or daughter of somebody? If she is called ‘heaven’ at some place, it is either because she was in the heaven at that point of time or because she (Fatima) will be the leader of all women in the heavens, as Mohammad called Fatima to be.

How she could be the mother and daughter of Daksha at the same time can be understood if you go through this book. Even Dowson agrees that the gods (devas) were born from each other and derived their substance from one another. Regarding the myth as regards to the eight sons, of which one was cast away, you will find that the 7 names who were born in her progeny were actually her sons, just as Mohammad had called all the sons of Ali including those who were to be born as Imams in the future as his sons. It is evident from this definition that the various information lying scattered has been segregated and presented at one place in the name of Aditi. Therefore, there are certain anomalies. Like seven names include the name of Fatima and the fourteen devas had seven names. And there is
one child who was killed while he was in Fatima’s womb; that has been described in words that she ‘cast away the eighth, Marttanda’ (called Mohsin in Islam).

She is clearly the first of the women’s light ever created, the devi who is responsible for the birth of all women on this earth. In that way, she is the mother of the world. Also, owing to the fact that Fatima was the mother of 11 Imams, she has been called mother of the devas. As regards to the confusion that she is said to be the wife of Vishnu and also the mother of Vishnu (because of which Vishnu is called Aditya) and also of Indra, all be understood only by our explanation. The names of the 14 devas are given at various places which include Indra and Vishnu. Since we have said that 7 names were repeated among the 14 devas, one of which was this devi. Therefore, 6 names were repeated in the 13 devas. Of these one was her father, one was her husband, and the remaining 11 were her sons or grandsons. Her father was Indra (or Daksha or Mohammad) but one of the grandsons too was Mohammad, and henceforth has been given the appellation of Vishnu. And her husband was Kasyapa (or Vayu or Ali), who was the first of the 12 Adityas (Imams). And 11 of her sons (or grandsons) too were Adityas. These 12 Adityas, Indra and herself, comprise the 14 devas (Masooms) or the 14 guardians of the 14 quarters. It is this devi (Fatima) who is the ‘supporter of the sky, sustainer of the earth, sovereign of the world.”

As regards to her being the wife of Vishnu, this myth perhaps emanated due to her creation from Vishnu. We believe that Vishnu is the name of a process of creation initiated by the Absolute Non-Manifested God. Even Kabir was of the opinion that Brahma, Vishnu and Mahesh were the names of a process, intermediate to the Absolute Non-Manifest God and the creation of the Manifested devas in the form of light (or noor). In fact, he even
called Mahadeva as Mohammad. Since she was the only light of the female form, she is sometimes associated with Vishnu, sometimes with Siva (who too was name of the process) until Rudra (Ali) of the Vedas was accepted as Siva in the later period. In that way, she became the wife of Siva as well. As regards to Vishnu addressing her as mother, it is perhaps the later deva (Imam) who was also named Vishnu who is speaking; who was her grandson.

The process here is not that clear. Later in this Upanishad and in Paingala Upanishad, the same is described more elaborately. Perhaps, it is because of a wrong translation by Radhakrishnan. However, it is clear that the initial selves were created by a wish of God. These included the noors of Mohammad, Ali and Fatima. That the remaining selves were created out of progeny between Ali and Fatima is described in I.II.6. Fatima’s sons were Hasan and Husain, and Mohsin was killed in the womb. Note that as soon as the writer is approaching the subject of Husain, words like greater sacrifice are being used.

I.II.6:
He desired: ‘let me sacrifice again with a greater sacrifice.’ He rested himself, he practiced austerity. While he was thus rested and heated, fame and vigour went forth. The vital breaths, verily, are fame and vigour. So when the vital breaths departed, his body began to swell, but the mind was on the body.

Radhakrishnan says that ‘heat’ is symbolic of a hen warming the egg. No doubt, progeny is being talked about here. The self wanted to give a greater sacrifice, therefore, he practiced austerity and rested, and heated (gave birth) to vital breaths – fame and vigour (Hasan and Husain, Husain’s sacrifice was the greater sacrifice,
about which we will know later that the people of the
time knew of this sacrifice and wished to sacrifice their
lives along with this person).

I.II.7:

He desired, let this (body) of mine be fit for sacrifice
and let me have a self through this. Thereupon, it
became a horse, because it swelled, it has become
fit for sacrifice. Therefore the horse-sacrifice came
to be known as aswa-medha. He who knows this,
verily, knows the asva-medha. Letting it remain
free, he reflected: and at the end of a year (after
a time-gap) he offered it to himself. He gave up
the animals to the divinities. Therefore (men, priests)
offer to Prajapati the sanctified (horse) dedicated
to all the devas (all the divisions of Self or all the
illuminators of knowledge). Verily, that (self) which
gives of heat is the horse-sacrifice. His body is
the year. This fire is the arka and that these worlds
are his bodies. So there are two, the sacrificial
fire and the horse sacrifice. Yet again they are
one divinity, even death. He overcomes repeated
death, death cannot get hold of him, death
becomes his body, and he becomes one with these
divinities.

In II.7, the knowledge of these men is referred to
as ‘sanctified’, or ‘proksitam’. Aswa-medha sacrifice,
it is evident was initiated in remembrance of this greater
sacrifice of the devas. It is clearly stated that upon
reflecting, he gave himself to the beasts (meaning men
with beastly qualities). Not knowing the true significance
of these verses, commentators like Radhakrishnan have
used divinities and animals together. Fact is that the
animals killed Husain; it was a sacrifice that he gave
for upholding of Divine teachings. Again two types of
sacrifices are talked about, pertaining to the death of Hasan and Husain due to dissimilar circumstances and it is stated that in spite of that, “they are one divinity, even (in) death.” They are to ‘alabhata’, ‘offer’ or ‘sacrifice themselves for Him’. It seems this knowledge is also Udgitha.

As Mohammad said, all 14 are united in approach. The first is Mohammad, the last is Mohammad, the middle is Mohammad and all are Mohammad.

Once again, II.7 indicates that some divine secret is being talked about.

He (who knows this) overcomes repeated death, death cannot get hold of him, death becomes his body, and he becomes one with these divinities.

If you recall, this Upanishad had talked of deliverance and vehicle/s of religious truth in the beginning. Till here, first five of the devas and their origin is being discussed. You have already seen before how these five are together termed as Prana or Life. Also, nine more devas were created from the progeny of fifth, in succession, to make it fourteen. The last or the fourteenth of them too is Mahiman or Mohammad, just as the first, from whom all the rest were created, was Mahiman or Mohammad. The last deva is to appear in future, and upon his appearance and the subsequent martyrdom, the entire cosmos will disintegrate into death again. This too has been described at countless places in Puranas and Upanishads.

If no secret is being talked about here, then why is it being repeatedly said, “He who knows this stands firm wherever he goes.” So much of weightage is given to “this knowledge”, in verse after verse.

It is queer why commentators have failed to notice this. Without this, all the talk of Upanishad remains just
plain rhetoric? No words of God are spoken without any inherent meaning. Will merely knowing the fact that the world was created in such and such manner be enough for a man to stand firm? Discounting this will discount all the so-called spiritualism that the Upanishads are talking about. Truth is that the names of a few people were in circulation during the period (we will prove later that people were waiting for them and expecting them to arrive), which got lost with time. What their names will be, when they come to earth, were kept secret, but their attributes and events of life were well known, so that when they come, people recognize them and grasp their teachings. It is these people who are being referred to as ‘pious men’, ‘Purusha’ and so on. Unfortunately, none of the commentators of Upanishads or Vedas have tried to explain who these people are, whose description can be found everywhere, be it in Upanishads, Vedas or the Gita.

It is stated that speech, life-breath, eye, ear, mind and vital breath, all need to understand and acknowledge the reason for creation of this universe. It is also mentioned that the demonic forces will try to replace this knowledge (which is sanctity in itself, as per Brhad-aranyaka Upanishad) with evil. They will succeed through removing their names from speech, life-breath, eye, ear and mind. But when they will try to remove their presence from the vital-breath, they will themselves get vanquished.

Who are the devas?

Before we proceed, it is better to understand who are the devas, talked about so often all through the Upanishads and the Vedas. Most commentators have translated it to be gods, but it is very unlikely as gods are being talked about in the same Upanishads, which mostly talk of the Unity of the God. Some also say that they are lesser gods, but since we all believe that there
is only One God, this too is to be discarded. It was due to unacceptability of devas as gods that Rishi Dayanand Saraswati rewrote the entire commentary of Vedas, taking them to be material fire, steam engines and airplanes, without realizing that this meaning is much more unacceptable and absurd. Yaskacharya has given the literal translation of the term deva, by saying that ‘the word deva is derived from the root of the word ‘daan’ i.e. the giver ‘deepan’ or ‘ghotan’ illuminator. Isn’t it close to the Quranic ‘noor’? Thus, saying that there are 14 devas or 14 noors would be tantamount to saying the same thing.

Let us now proceed with the Brahmana III of Brhadaranyaka Upanishad.

Third Brahmana again talks of the knowledge being discussed earlier. This knowledge is so important that even the gods (devas) used this knowledge to gain victory over demons. Demons who did not chant the Udgitha and tried to replace it with evil, perished in the end. Says Anandagiri: “The fact that this knowledge is the Udgitha can be understood by word ‘proksitam’ meaning sanctified, mantra-samskrtam.” Unfortunately, this knowledge has remained lost to us till now.

This Brahmana starts with the description of demons and the devas. It clearly states how the fight between men of demonic character and devas has continued in all times. Evil men have tried to corrupt this knowledge again and again, and the devas have tried to fight them, and have not refrained from sacrifices, even if it meant giving their lives.

It is unfortunate that commentators have taken this to mean some prehistoric occasion when devas and demons fought a prolonged battle. Once this meaning was understood, several myths grew around this, thus substantiating the aforementioned view. Truth is that at
all times, it is we men, and the evil among us, who have fought with the devas and killed them. This fight between good and bad is still going on in this world. The devas are ceaselessly trying to lead us to God, while Satan wants us to corrupt that knowledge so that we do not come close to the straight path that leads to God.

See how the fight between devas and demons is described in this Brahmana.

I.III.1
There were two classes of the descendants of Prajapati, the devas and the demons.” “The gods (read devas) said, come, let us overcome the demons at the sacrifice through the Udgitha.

I.III.2:
They said to speech, chant (the Udgitha) for us; ‘so be it’, said speech and chanted for them. Whatever enjoyment there is in speech, it secured for the devas by chanting: that it spoke well was for itself. The demons knew, verily, by this chanter, they (devas) will overcome us. They rushed upon it and pierced it with evil. That evil which consists in speaking what is improper, that is that evil.

It is evident from aforementioned verse that some speech was given to the men; the devil among them realized immediately that they would be defeated because of this speech. Therefore, they corrupted the speech with evil, so that nobody could recognize the true face of the teachings. We will prove later that the Udgitha too stands for the 14 devas. Therefore, it is clear that the demons pierced the speech, so much so that none takes the name of the 14 devas now. Likewise, they did the same to life-breath, as is described in I.III.3.
Then they said to the life-breath, chant (the Udgitha) for us. ‘So be it’, said the life-breath and chanted for them. Whatever enjoyment there is in the life-breath, it secured for the devas by chanting; that it smelt well was for itself. The demons knew, ‘verily, by this chanter, they will overcome us.’ They rushed upon it and pierced it with evil. That evil which consists in smelling what is improper, that is that evil.

After this, in I.III.4-6, it is described that demons did the same to eye, ear and mind. Every time the Udgitha was chanted, they pierced the knowledge with evil thereby effacing the true teachings of devas from the eye, ear and mind.

Then they said to the vital breath in the mouth: ‘Chant (the Udgitha) for us.’ ‘So be it,’ said this breath and chanted for them. They (the demons) knew, ‘verily, by this chanter, they will overcome us.’ They rushed upon him and desired to pierce him with evil. But as a clod of earth would be scattered by striking against a rock, even so they were scattered in all directions and perished. Therefore the devas became and the demons were crushed. He who knows this becomes his true self and the enemy who hates him is crushed.

The men of demonic character, who had corrupted the real position of devas and obliterated their names from speech, life breath, eye, ear and mind, failed when they tried to remove their names from the vital breath. Consequently, the demons themselves vanquished.

This shows the lofty position of devas in relation to our life. We know now that the cosmos was created
after the creation of the devas. But what we do not know yet is the fact that the cosmos was created out of the noor or light of the devas and they continue to be an important constituent of the entire cosmos, including us. A little later, we will mention those Upanishads that explicitly tell how the 14 devas – the fourteen guardians of the spheres and the rulers of our organs of senses and action – are part of our beings, so much so that when the last of the deva on earth is killed, the entire cosmos will be destroyed. That the world is heading towards dissolution is evident from the fact that 13 of the Masooms have already been killed and only the last remains, waiting for the suitable time when God would ask him to appear. That day is not very far away.

There is no doubt that evil attempting to corrupt or obliterate the names of the devas is being talked about here. That the subject returns to the talk of creation of the devas in the succeeding chapter further substantiates this claim. It is clearly stated that though the demons would gain victory initially, it will be the devas whose knowledge and teachings would gain superiority towards the end. That time is going to come soon.

I.III.9. That divinity, verily, is dur by name, because death is far (dura) from it. From him who knows this, death is far off.

I.III.10. That divinity, verily, after having struck off the evil of these divinities, even death, made this go to where the end of the quarters is. There he set down their evils. Therefore one should not go to people (of that region), one should not go to the end (of the quarters), lest he meet there with evil, with death.

I.III.11. That divinity, verily, having struck off the evil, the death, of those divinities, next carried them beyond death.
It is clear from the aforementioned verses that life beyond death is related to the knowledge of the devas described above. Once the evil is struck off, and the knowledge of Udgitha is known, people would attain salvation. After all, Gita has clearly stated that salvation or freedom from rebirth is directly related to the recognition of the One Self of God. The fourteen devas were created from that One Self, and Mohammad is the chief of them all.

Later in III.16, it says:

Thus, verily, that divinity carries beyond death him who knows thus.

And see III.17:

Then it chanted food for itself. For whatever food is eaten is eaten by him alone. In it is established.

Consequently, the last of the devas, the Mahiman, too would die. This is evident from the translation ‘Then it chanted food for itself’. All food, all riches of the world, are due to the presence of the devas on this earth. As it is said, ‘in it is established (all food).’

The reference to food above signifies an important point. Whoever recognizes that all the riches of this world are because of the devas’ presence on earth, and acknowledge it, attains salvation.

In Islam, one who dies while on the right path is called ‘shaheed’. The word shaheed has become synonymous with martyrdom. You will be interested to know that ‘shaheed’ is derived from ‘shahadat’ which means ‘to give testimony or bear witness to.’ Isn’t it clear that all so called ‘Jehad’ is useless until the Muslim testifies the importance of the Masooms and dies while following their path? Anybody who recognizes his or her worth before dying is a shaheed, even if he dies a natural death.
Quran confirms that those who die shaheed are alive and get their sustenance (food) from divine means. The same is being talked about in verse I.III.18.

I.III.18: These divinities said, ‘Verily, just this much is whatever food there is and that you have obtained for yourself by chanting. Now let us have a share in this food.’ He said, ‘then sit around, facing me’. ‘So be it’. They sat around him on all sides. Therefore, whatever food one eats by this breath, they are satisfied by it. So do his relations come to him who knows this, he becomes the supporter of his people, their chief, their foremost leader, an eater of food and their lord. Whoever among his people desires to be the equal of him who has this knowledge, he is not able to support his own dependants. But whoever follows him and whoever, following him, desires to support his dependents, he, indeed, will be able to support his dependents.

Life after death is being talked about here. Again, it is clear that God is not mentioned here. It is evident that there are several divinities, who sit around the man who has been carried beyond death. We have seen earlier that Mahiman in the beginning and Mahiman in the end had devas in between. All those who were carried beyond death and who knew the divinity truly, will sit with the chief divinity (Mohammad) and have food alongside him. Other divinities too will be there. And whatever food will be given, those who will eat it will be satisfied by it.

The relations of a man who dies in recognition of the true worth of devas, who knows this truth, too become supporters of Imam as chiefs and foremost leader, Mohammad. It is not possible for any one to become equal to Mohammad, but whoever follow Muhammad, and whoever, while following Muhammad, desires to
support his dependents, he, indeed, will be able to support his own dependents.

You will see as you read this that people of the time waited for these devas to come so that they could sacrifice themselves to them, and when about to die, told their sons to fight alongside these men, if they ever come in their lifetime.

I.III.19: He is Ayasya Angirasa for he is the essence of the limbs. Verily, life-breath is the essence of the limbs, yes, life-breath is the essence of the limbs. Therefore, from whatever limb life-breath departs, that, indeed, dries up; for, it is, verily, the essence of the limbs.

Note the stress on the life-breaths being the essence of the limbs. Otherwise a general sentence, there was no need to stress on it but for the inherent meaning. Remember, the devas emerged victorious when demons tried to remove their trace from the life breath. That life-breath is known as Ayasya Angirasa. It has been said in the previous verse that he is the chief of the devas and their foremost leader. Also it is said that “whoever follows him and whoever, following him, desires to support his dependents, he, indeed, will be able to support his dependents.” That this person is also the Brhaspati, the Brahmanas-pati, the Sama Veda (I.22) and also the Udgitha will come in the next verse.

See the next verse:

I.III.23: And this is also the Udgitha. The vital breath, verily, for by vital breath is this whole upheld. Song, verily, is speech. This is Udgitha, for it is ut and githa.

Verse 28 talks of it further:

Now whatever other verses (there are) in the hymns of praise, in them one should secure food by
chanting. And therefore in them he should choose a boon whatever desire he may desire. That udgatr priest who knows this, whatever desire he desires, either for himself or for the sacrificer, that he obtains by chanting. This, indeed is (called) world-conquering. He who knows this chant, for him there is no fear of his being without a world.

The Upanishad explicitly shows the path through which man can conquer the world. It is sad that we forgot the path. Most unfortunately, we have even forsaken endeavours to know this path.

The fourth Brahmana further explains the creation of Self and its division into two equal parts, which later resulted in creation of more similar selves. This further proves our point that initially there was a noor or God’s power, out of it two powers, the noor of Mohammad and the noor of Ali were created. Mohammad’s daughter, the carrier of that noor, married Ali and led to the birth of all the succeeding 11 Imams. Thus, the fourteen devas were created.

This is so clearly mentioned in Radhakrishna’s translation of I.IV.3:

He (the original Self) verily, had no delight. Therefore he who is alone has no delight. He desired a second. He became as large as woman and a man in close embrace. He caused that Self to fall into two parts. From that arose husband and wife. Therefore, as Yajnavalkya used to say, this is one half of one Self, like one of the two halves of a split pea. Therefore this space is filled by a wife. He became united with her. From that human beings were produced.

The wordings here are very important. The One Self was alone, as he had no delight. Naturally, one
who is alone has no delight. He desired a second self, who was created by the division of first Self into two equal parts, described by Yajnavalkya as one of the two halves of a split pea. It is evident that the two were identical, and they are truly one, but in two different forms. They resemble like a woman and man in close embrace. Remember, the words of Mohammad who said that ‘Ali and my self are divisions of the same noor.’ None of the commentators have explained the identity of these selfs, who became the cause of the creation of the entire cosmos including the human beings.

Wordings are still important! The Self which broke into two parts did not become husband and wife, but ‘from that arose husband and wife’. Mohammad and Ali didn’t marry each other but the self of Fatima, which arose from the self of Mohammad and the self of Ali, became husband and wife.

It is then said that these two, the husband and wife, were the cause of birth of the human beings. Truth is that the remaining devas are meant here and the human beings were created consequent to it.

I.4.5: He (God) knew, I indeed am this creation for I produced all this (subsequent selfs like Mohammad, Ali, and succeeding Imams). Therefore He became the creation. He who knows this as such comes to be in that creation of this.

The following verse reveals that the people of those times knew the identity of these devas. In fact, there was an argument in progress about which of these personalities were to be addressed at the time of ritual sacrifices. They had assigned their prayers and sacrifices to one or the other of the devas when the truth was that the devas only showed the way to God and hence all sacrifices were meant for God. You will see through the next verse that digression had already taken place
in people’s belief from the Vedic teachings, by the time of this Upanishad.

See 1.4.6:

When they (the people) say ‘sacrifice to him’, ‘sacrifice to the other one’, all this is His creation and indeed He Himself is all the gods (devas). And now whatever is moist, that he produced from semen, and that is Soma. This whole is just food and the eater of food. Soma is food and fire is the eater of food. This is the highest creation of Brahma, namely that he created the gods (devas) who are superior to him. He, although mortal himself, created the immortals. Therefore, it is the highest creation. Verily, he who knows this becomes in this highest creation.

Is it possible to explain this verse without our explanation? If God is being talked about here, then this verse clearly says that God, though mortal, created the immortals? We have said earlier that Brahma (the original Self) was the name of a process. When One Self divided to create 14 selfs, exactly identical with the One Self, the Brahma remained no more. These devas are described as immortals, who would continue to live even in the previous and succeeding Manvantaras. Puranas have mentioned the names of these devas in various Manvantaras, and you will be glad to know that they are similar. All humanity, had to chant the Udgitha and make a promise, right at the beginning of the creation. Quran also states that a promise was extracted from all the humans at the time of creation.

The selfs described above were to take birth in human forms at a later stage. At all times, they have attempted to lead humanity on that straight path towards God - to show humans the path of knowledge and truth. They came to earth through the normal process of birth
as a child. The fact that semen is being talked about here is a proof of this point. It can also be said that ‘Brahma’ above has been used for man. Man is the highest creation of Brahma, because from amidst them, these Divine persons were to be born. Thus, man, though “mortal himself, created these immortals. Therefore, it is the highest creation. Verily, he who knows this becomes in this highest creation.”

The last line also shows that it is prerequisite for a man seeking to go higher in his life, to know them and also adhere to their way of life. Those who begin to know them in the manner they ought to be known, become one of the highest creations. Then they are worthy of being called humans. This indeed is the absolute man of Gita. The more they become close to these divine persons, the more powerful they become. This explains how the people of that period showed certain superhuman activities. Without this knowledge, this man is equivalent to the rest of creations, including animals and trees, and may even be worse than them.

Next verse describes these devas further:

I.4.7: At that time this was undifferentiated. It became differentiated by name and form (so that it is said) he has such a name, such a shape. Therefore, even today this is differentiated by name and shape (so that it is said) he has such a name, such a shape. He (the Self) entered in here even to the tips of the nails, as a razor is (hidden) in the razor-case, or as fire in the fire-source. Him they see not for (as seen) he is incomplete, when breathing he is called the vital force, when speaking voice, when seeing the eye, when hearing the ear, when thinking the mind. These (Divine Personalities) are merely the names of His (God’s) acts. He who meditates on one or another of them
(Divine Personalities) he does not know for he is incomplete, with one or another of these. The One Manifested Self is to be meditated upon for in it all these become one. This Self is the first-trace of all this, for by it one knows all this, just as one can find again by footprints (whatever lost). He who knows this finds fame and praise.”

In describing the above verse, Radhakrishnan says: “Intellectual knowledge which does not involve the functioning of the whole self is incomplete knowledge akrtsnah meaning incomplete.”

While reading this verse, we must at all times remember, that these Divine Personalities, came to earth to show us the way that leads to God. Their purpose was to illuminate the right path, give knowledge and lead us to worship of the Self of the Absolute. There is clear mention of this in I.4.7 but unfortunately people of that period deified the devas and started giving sacrifices to them individually. A case in point is the Shakti cult of Tantric worship, who worship the devi alone and have discounted the rest of the devas. People forgot that the ultimate aim is to remember the Absolute or the Original Self, who created all the devas. In fact, by the time of Mahabharata, degradation had encroached religion to such an extent that people had started worshipping the devas individually. They had added their ancestors and certain demonic characters to the list of devas and worshipped each one of them. God was forgotten. To an extent, these Divine Personalities too were forgotten, as people forgot the true purpose why they were introduced. Even the priests had forgotten the true identity of the devas. This is evident from the various accounts which state sages like Yajnavalkya going to various religious congregations and telling the priests assembled there of the true purpose of their sacrifice. All rituals
were performed for worldly or personal gains and even priests demanded wealth in return for performing these rituals. This lifestyle was embedded to such an extent that people refused to accept the teachings brought forth by Krishna. Therefore, Krishna had to give the verdict that such people, howsoever pious they may appear in the form of Dronacharya or Bhishma deserved to be killed, if they came to oppose him.

Therefore, the above verse says: “these (Divine Personalities) are merely the names of His (God’s) acts. He who meditates on one or another of them (Divine Personalities) he does not know for he is incomplete, with one or another of these. The Self is to be meditated upon for in it all these become one. This Self is the first-trace of all this, for by it one knows all this, just as one can find again by footprints (whatever lost). He who knows this finds fame and praise.” You must note that in spite of saying that it is wrong to worship the devas, this Upanishad maintains their true position through whom the Self “entered in here even to the tips of the nails, as a razor is (hidden) in the razor-case, or as fire in the fire-source.”

When God said in Quran that He was closer to us than the artery in our neck, we might not have understood it. The Upanishads describe truly why He had said so.

I.4.8: That Self is dearer than a son, is dearer than wealth, is dearer than everything else and is innermost. If one were to say to a person who speaks of anything else than the Self as dear, he will lose what he holds dear, he would very likely do so. One should meditate on the Self alone as dear. He who meditates on the Self alone as dear [and not on their physical forms], what he holds dear, verily, will not perish.

Isn’t it clear that the 14 together comprise the Divine
Self? Jesus meant the same when he foretold of a time when the spirit of God would come. One or two do not form the spirit; it is all the fourteen together who do so. Together, they form the Paramatma - the Manifested Self of the Non-Manifested Absolute God. Last remnant of this Self is still present on this earth in the form of Mohammad al-Mahdi, the twelfth Imam or the 14th deva. As long as this part of Divine Self is here, the world will survive.

I.4.9: They say, since men think that, by the knowledge of Brahman, they become all, what, pray, was it that Brahman knew by which he became all?

It is evident from this translation of the aforementioned verse that Brahman too is not the name of Absolute God. Brahman too is a phase in the process of creation which started with a Non-Manifested Absolute God desiring to have a Manifested form, which divided into fourteen Divine Persons.

Next verse will describe this further. Brahman was there in the beginning, but when it pervaded each and everything through self, up to the nail, it became all.

I.4.10: Brahman, indeed was this in the beginning. It knew itself only as ‘I am Brahman’. Therefore (after chanting) it became all. Whoever among the devas became awakened to this, he indeed became that. It is the same in the case of seers, same in the case of men. Seeing this, indeed, the seer Vama-deva knew, “I was Manu and the Sun too.’ This is so even now. Whoever knows thus, ‘I am Brahman’, becomes this all. Even the devas (divine persons) cannot prevent him becoming thus, for he becomes their self. So whoever worships another divinity thinking that he is one and another, he knows not. He is like an animal to the devas.
As many animals serve a man so does each man serve the devas (divine persons). Even if one animal is taken away, it causes displeasure, what should one say of many (animals)? Therefore it is not pleasing to those that men should know this.

Isn’t this proof of our explanation? That Brahman or the One Manifested Self of God is to be worshipped and not the devas individually. People of the time had started worshipping the devas and looked at them in high regard. This Brahman or the Manifested Self is part of the self of the devas as well. Devas are not an end of the process of creation. From the self of devas, the entire cosmos was created. The fourteen devas form part of the man as well. Yet, owing to the creation of devas from that One Self (Brahman), it is that Brahman who is to be worshipped. One who knows that God pervades everything, including us, becomes one with the God. Those who do not consider so are like animals in a man’s possession. Even if one animal is taken away means even if one man digresses, it causes displeasure to devas, who have taken upon them to lead the world to God. What if the entire humanity digresses?

The last line of verse I.4.10 is important. There are some demonic characters who do not want people to know the true knowledge about Brahman and his relationship with the devas. Satan or his representatives (who are the men of demonic characters) would try their best that man does not return to the true path of worship of God, the path shown by His true representatives – the devas – and would do everything possible to efface these teachings.

This is perhaps the justification of Sri Krishna telling Arjuna to kill the opponents. We have proved in our commentary of Gita, that Pandavas were not fighting for claim over a territory. But it was a war over ideology,
and Kauravas, though having apparently pious people of the like of Dronacharya and Bhishma, led a ritualistic religion which was a deviation of the religion of their forefathers, and didn’t listen to Sri Krishna’s teachings, when he tried to show them the right path.

Paingala Upanishad is also very important from the point of explaining the process of creation that started with Non-Manifested God and culminated in the creation of devas, with Brahman, Vishnu and Brahma as an intermediary process. Devas further became the cause of the creation of the cosmos, including all animate and inanimate beings.

The Upanishad states that just as evolution occurred, there will be a time when involution will occur which will be the reverse of the order of evolution. And then only the Brahman will remain, as it was at the beginning of all creation. Final goal is to attain unity with the God. The numberless previous karmas accumulated during the beginningless cycle of births and deaths attain their dissolution only when the functioning directed towards the cognition of the self are roused, are not cognized but only inferred from memory. This is the highest enlightenment. A stream of nectar will shower on us from all directions. This highest enlightenment is called ‘dharma megha’ or ‘the cloud of virtue’. When this state occurs, virtuous and vicious will be destroyed to the roots, and all impediments leading to direct perception of Brahman will be removed and the man will become liberated in life itself. At this point, the Ishwar will reverse the entire creation. Our view is that the cloud of virtue is yet to come in the form of Kalki avatar or Mahdi.

See Chapter III.1. Then Paingala asked Yajnavalkya, please relate to me a detailed account of the great texts.

III.2. Yajnavalkya replied to him: One should engage in meditation of the kind. ‘That thou art,’ ‘Thou
art the seat of Brahman.’ ‘I am Brahman.’ There in the imperceptible personal Lord with the qualities of omniscience and others, endowed with the power of maya, of the character of being, consciousness and bliss, the source of the world is the word ‘that’. That alone, being influenced by the inner sense, supported by the conception of self is the word ‘thou; Giving up the power of maya and ignorance which envelop, the supreme and the individual soul, what is meant by the terms ‘that’ and ‘thou’ becomes Brahman which is non distinct from the self. The investigation into the import of the texts ‘that thou art’, I am Brahman is hearing. Exclusive attention to the meaning of what is heard is reflection. The fixing of thought with one-pointed attention solely on the object attained through hearing and reflection is meditation. The thought absorbed only in the object meditated upon, giving up the distinction of the meditator and the act of meditation resembling a lamp in the windless spot attains the highest enlightenment. In that state, when the functionings directed towards the cognition of the self are roused, are not cognized but only inferred from memory. Through this the numberless previous karmas accumulated during the beginningless cycle of births and deaths attain their dissolution. Thence, through the power of practice, a stream of nectar showers always from a thousand directions. Therefore the adepts in yoga call this highest enlightenment ‘the cloud of virtue’. When the nets of dispositions (good and bad) are dissolved without any residue, when the accumulated deeds, virtuous and vicious, are completely destroyed, to the very roots, the past and the future alike, owing to the removal of all
impediments bring about the direct and immediate perception (of Brahman) as of the amalaka fruit, on the palm of the hand. Then becomes one liberated while in life.

This explains why Islam doesn’t talk about cycle of births and deaths. The 14 selves, who together comprise the Divine Self or Brahman, were all being identified in person as Divine Proofs. Therefore, adherence to the path shown by them meant that the God is being recognized in the manner in which He is to be worshipped. The chief of the devas completed the religious teachings that had started with Adam and progressed with various prophets. Later, he introduced the other devas as our leaders and torchbearers. Any body that truly understood the path laid by them, truly attain salvation. Why was there a need to talk on life and birth? Yes, salvation as the chief goal is oft talked about in Islamic traditions.

III.3. Ishwara developed the desire to disquintuplicate the quintuplicated elements. After causing the macrocosms, the worlds comprised in them and other effects to recede into their (antecedent) causal form, after making into one the subtle body, the organs of action, the life principles, the organs of perception and the four fold inner sense, and after merging all elements in the fivefold causal elements, he causes earth to dissolve in water, water in fire, fire in air, air in ether, ether in the self-sense. The self-sense in the great, the great in the Unmanifested and the Unmanifested in the self in due order. The Virat, the Hiranyagarbha and the Supreme Lord, owing to the dissolutions of their respective adjuncts, lapse into the Supreme Self. The gross body composed of the quintuplicated great elements, organized through the accumulated karma, owing to the
destruction of karma and the ripening of fruits of good karma, becoming one with the subtle body, attaining the form of the causal body, causes the causal body to merge in the unchanging inner self. The three states of Visva, Taijasa, Prajna, on account of the dissolution of their adjuncts merge in the inner self. The microcosm being burnt by the fire of knowledge becomes merged along with its causes in the Supreme Self. Therefore let the Brahmana, after becoming possessed of self-control engage in meditation incessantly on the identity of That and Thou. Thereafter, even as the sun shines with all his splendour on the dissipation of clouds, the self manifests himself. After meditating on the self seated in the middle (of the heart) like a lamp placed inside a vessel, of the size of a thumb and of the form of smokeless flame (the self manifests itself).

The entire process, how a salvation is attained and how a time would come when all the beings would attain salvation, is being described in the aforementioned narration. That time would come when the 14th deva known as Mohammad Mahdi, who is also the Kalki avatar of the Puranas, would come. We will talk about it at length in the chapter on Mahdi. As regards to the five elements described above, we have already shown earlier that the five elements are actually the five devas who were initially created. As we progress, we will give several more examples to prove this claim.

And this knowledge is of such importance that it destroys even the gravest sins committed by man. See IV.24.

He who studies this Upanishad everyday... becomes free from the sins of killing a Brahmana, drinking liquor, stealing gold, sharing the bed with the
teacher’s wife and associating with those who have committed these sins!

Those who believe that liquor and adultery are not banned in Hindu scriptures should note what is being said here. Several other Upanishads, like the Chhandogya, too include these five crimes as the highest that a man could commit. Brahmana is here used for all those beings created from Brahman (God) and hence certain castes should not fool themselves by believing that it is reference to them.

The very important process of creation of the cosmos is described in Adhyaya I of the Paingala Upanishad. As regards to this Upanishad, we are using the translation given by K. Narayanaswami Aiyer, published way back in first quarter of the twentieth century. See what it says:

“Aum. Paingala, having served under Yajnavalkya for twelve years, asked him to initiate him into the supreme mysteries of Kaivalya. To which Yajnvavalkya replied thus: “O gentle one, at first, this (universe) was Sat (Be-ness) only. It (Sat) is spoken of as Brahman which is ever free (from the trammels of matter), which is changeless, which is Truth, Wisdom, and Bliss, and which is full, permanent, and one only without a second. In It, was like a mirage in the desert, silver in mother-of-pearl, a person in the pillar, or colour, etc., in the crystals, mulaprapkiriti, having in equal proportions the gunas, red, white, and black (Rajas, Sattva and Tamas colours), and being beyond the power of speech. That which is reflected in it is Sakshi-Chaitanya (lit., the witness-consciousness). It (mulaprapkiriti) undergoing again change becomes with the preponderance of Sattva (in it), Avarana Sakti named avyakta. (Avarana Sakti literally means
the veiling or contracting power. This is it that produces egoism. It may be called the centripetal force.) That which is reflected in it (Avyakta) is Ishwara-Chaitanya. He (Ishwara) has Maya under his control, is omniscient, the original cause of creation, preservation, and dissolution, and the seed of this universe. He causes the universe which was latent in Him, to manifest itself through the bonds of karma of all creatures like a painted canvas unfurled. Again through the extinction of their karmas, he makes it disappear. In Him alone is latent all the universe, wrapped up like a painted cloth. Then from the supreme (Avarana) Sakti, dependent on (or appertaining to Ishwara, arose, through the preponderance of Rajas, Vikshepa Sakti called Mahat. (Vikshepa Sakti (lit.,) is the expanding power. It may be called the centrifugal force.) That which is reflected in it is Hiranyagarbha-Chaitanya. Presiding (as he does) over Mahat, He (Hirayagarbha) has a body, both Manifested and Unmanifested. (The account given here though differing from that in other books may be justified, says the author.) From Vikshepa Sakti of Hiranyagarbha arose, through the preponderance of Tamas, the gross Sakti called ahankara. That which is reflected in it is Virat-Chaitanya. He (Virat) presiding over it (ahankara) and possessing a manifested body becomes Vishnu, the chief Purusha and protector of all gross bodies. From that Atma arose akash; from akash arose vayu, from vayu agni, from agni apas, and from apas prithvi. The five tanmatras (rudimentary properties) (that are sound, touch, form, taste, and odour) alone are the gunas (of the above five). That generating cause of the universe (Ishwara) wishing to create
and having assumed tamo-guna, wanted to convert the elements which were subtle tanmatras into gross ones. In order to create the universe, he divided into two parts each of those divisible elements; and having divided each moiety into four parts, made a fivefold mixture, each element having moiety of its own original elements, the many myriads of Brahmandas (Brahma’s egg or macrocosm), the fourteen worlds pertaining to each sphere, and the spherical gross bodies (microcosm) fit for the (respective) worlds. Having divided the Rajas-essence of the five elements into four parts, He out of three such parts created (the five) pranas having fivefold function. Again out of the (remaining) fourth part, He created karmendriyas (the organs of action). Having divided their Sattva-essence into four parts, He out of three such parts created the antahkarana (internal organ) having fivefold function. Out of the (remaining) fourth part of Sattva-essence, he created the jnanendriyas (organs of sense). Out of the collective totality of Sattva-essence, He created the devatas (deities) ruling over the organs of sense and actions. Those (devatas) He created, He located in the spheres (pertaining to them). They through His orders, began to pervade the macrocosm. Through His orders, Virat associated with ahankara created all the gross things. Through His orders, Hiranyagarbha protected the subtle things. Without Him, they that were located in their spheres were unable to move or to do anything. Then He wished to infuse chetana (life) into them. Having pierced the Brahmanda (Brahma’s egg or macrocosm) and Brahmarandhras (head-fontanelle) in all the microcosmic heads, He entered within. Though they
were (at first) inert, they were then able to perform karmas like beings of intelligence. The omniscient Ishwara entered the microcosmic bodies with a particle of Maya and being deluded by that Maya, acquired the state of Jiva. Identifying the three bodies with Himself, He acquired the state of the actor and the enjoyer. Associated with the attributes of the states of jagrat, svapna, sushupti, trance, and death and being immersed in sorrow, he is (whirled about and) deluded like water-lift or potter’s wheel, as if subject to birth and death.

It is clear from the aforementioned description from Paingala-Upanishad that this universe was Sat (Be-ness) only. Sat is Brahman which is free from the trammels of matter, which is changeless, which is Truth, Wisdom, and Bliss, which is full, permanent, and one only without a second. Mulaprakriti (core nature) with its gunas (modalities of nature) was part of Brahman. Chaitanya (consciousness) too was reflected in it. Mulaprakriti, with preponderance of sattva, becomes Avarana Shakti named avyakta and Ishwara-Consciousness is reflected in it. This Ishwara-Consciousness has Maya under its control, is omniscient, and the cause of creation, preservation, and dissolution. It is also the seed of this universe.

From that supreme Avarana Shakti, with preponderance of Rajas, became Vikshepa Shakti called Mahat and Hiranyagarbha-Chaitanya is reflected in it. Hiranyagarbha (golden womb) presides over Mahat and has a body, both manifested and Unmanifested. Gross shakti called ahankara arose out of Vikshepa shakti of Hiranyagarbha due to preponderance of Tamas; Virat-Chaitanya is reflected in it. Virat presides over ahankara and possessing a manifested body becomes Vishnu, the chief Purusha and protector of all gross bodies. From that Atma (of Vishnu) arose akash; from akash arose
vayu; from vayu agni; from agni apas and from apas prithvi. Sound, touch, form, taste and odour are the gunas of these five.

We have said earlier that five elements are nothing but the five devas created at the first stage or the Panjetans viz. Mohammad, Ali, Fatima, Hasan and Husain. It is said that they along with the remaining devatas are the rulers of our organs of senses and action. In order to create the universe, he intermixed these five and were thus evolved the many myriads of Brahmandas (Brahma’s egg or macrocosm), the fourteen worlds pertaining to each sphere, and the spherical gross bodies (microcosm) fit for the (respective) worlds. These gross bodies were that of the fourteen devatas (deities), who were created of the collective totality of Sattva-essence (pure essence), ruling over organs of sense and actions. (Note that we have quoted a verse from Quran in Part-II, which describes the Panjetans as eternally pure.)

From out of the Rajas-essence of the intermixing of these five, he created the five pranas having fivefold function and karmendriyas (the organs of action). From dividing the Sattva-essence of the intermixing of these elements, he created the antahkarana (internal organ) having fivefold function and jnanendriyas (organs of sense). It is to be noted that the 14 deities rule over the organs of action (created by the Rajas-essence of the intermixing of five elements) and also the organs of sense (created by the Sattva-essence of the intermixing of five elements).

The 14 devatas (deities) were located in each of the 14 spheres (pertaining to them). The devatas, through His orders began to pervade the macrocosm (the expanding cosmos). Without Ishwara’s wish, the devatas, who were located in their spheres, were unable to move or to do anything. Then He (Ishwara) infused chetana (life) into them. The chetana (life) pierced through the
Brahmanda (Brahma’s egg or macrocosm) and Brahmarandhras (head-fontanelle) in all the microscosmic heads (of devatas), and He entered within. Though they were first inert, they were then able to perform karmas like beings of intelligence.

The omniscient Ishwara entered the microcosmic bodies (of devatas) with a particle of Maya. It has been said earlier that Maya is under Ishwara’s direct control. After entering the microcosmic bodies with a particle of Maya, and being deluded by that Maya, acquired the state of Jiva (Divine Beings). Therefore, all beings were created when the omniscient Ishwara entered the microcosmic bodies (of the 14 devatas) with a particle of Maya. The control of these devas over the living beings is explicitly described. There’s a clear statement which says that devatas rule over the organs of sense and action. Our senses and actions have to function in accordance with their wish.

It is said that once the Jivas were created, Ishwara acquired the state of actor or enjoyer. Clearly there is part of Ishwara in all the Jivas (beings). This is surely the Self, which is affected by organs of sense and action. Consciousness being a part of the Self, tries to show the way. Ishwara will enjoy only when the organs of sense and action perform as per the liking of their rulers – the devatas (14 deities). If one knows how to utilize the organs of sense and action in accordance with the wish of their rulers, the Self of the person becomes one with that of the Ishwara.

Consequently, Ishwara got associated with the attributes of the states of jagrat (awake), svapna (dream), sushupti, trance and death. He had come to enjoy but got immersed in sorrow when he was (whirled about and) deluded like water-lift or potter’s wheel, as if subject to birth and death.
The fact that devatas (deities) are rulers of our actions and senses, and following the path shown by them alone can make the Ishwara happy, is crystal clear. The identity of these devas got lost in any of the turbulent periods that India witnessed in the past. However, God wants people to know the truth again.

Further, in Adhyaya II, Yajnavalkya states the secret of Ishwara acquiring the state of Jiva (being). This description will perhaps clarify why Krishna and Rama were called avatars.

Paingala again addressed Yajnavalkya thus:
How did Ishwara, who is the creator, preserver, and destroyer and the Lord of all the worlds, acquire the state of Jiva?” To which Yajnavalkya replied: “I shall tell in detail the nature of Jiva and Ishwara, together with a description of the origin of the gross, subtle, and karana (causal) bodies. Hear attentively with one-pointed mind.

Words like ‘hear attentively with one pointed mind’ and looking at the clouded nature of description itself makes us feel that either of the three might have happened: (i) the circumstances were not favourable due to which sages had to hide the teachings in the cloud of rhetoric or philosophy, (ii) sages feared that those bent upon mischief would remove the teachings from the face of existence; we are going to prove in a later work that lot many changes were brought about in the content of Puranas and innumerable hymns of the Vedas are missing. Even if there was no deliberate attempt, we will have to confess that there has been long duration of time period when people were least bothered about safeguarding the teachings of Vedas and Puranas, owing to which a considerable portion got lost; or, (iii) translations are incorrect as in the case of Vedas and there is a need to retranslate all our scriptures.
Now see what Yajnavalkya said:

Ishwara having taken a small portion of the quintuplicated maha-bhutas, (the great elements), made in regular order the gross bodies, both collective and segregate. The skull, the skin, the intestines, bone, flesh, and nails are of the essence of prithvi. Blood, urine, saliva, sweat and others are of the essence of apas (water). Hunger, thirst, heat, delusion, and copulation are of the essence of agni. Walking, lifting, breathing and others are of the essence of vayu. Passion, anger, etc., are of the essence of akash. The collection of these having touch and the rest is this gross body that is brought about by karma, that is the seat of egoism in youth and other states and that is the abode of many sins. Then He created the pranas out of the collective three parts of Rajas-essence of the fivefold divided elements. The modifications of prana are prana, apana, vyana, udana, and saman; naga, kurma, krkara, devadatta and dhananjaya are auxiliary pranas. (Of the first five), the heart, anus, navel, throat and the whole body are respectively the seats. Then He created the karmendriyas out of the fourth part of the Rajas-guna. Of akash and the rest the mouth, legs, hands, and the organs of secretion and excretion are the modifications. Talking, walking, lifting, excreting, and enjoying are their functions. Likewise out of the collective three parts of Sattva-essence, He created the antahkarana (internal organ). Antahkarana, manas, buddhi, chitta and ahankara are the modifications. (The fifth aspect of antahkaran is made to be itself, having the function of anusandhana or inquiry, though others call it otherwise). Sankalpa (thought), certitude, memory, egoism, and anusandhana
(inquiry) are their functions. Throat, face, navel (navel is the seat of chitta), heart, and the middle of the brow are their seats. Out of the (remaining) fourth part of Sattva-essence, He created the jnanendriyas (organs of sense). Ear, skin, eyes, tongue, and nose are modifications. Sound, touch, form, taste, and odour are their functions. Dik (the quarters), Vayu, Arka (the sun), Varuna, Ashwini Devas, Indra, Upendra, Mrtyu (the God of death), Prajapati, the Moon, Vishnu, the four-faced Brahma and Sambhu (Siva) are the presiding deities of the organs. There are the five koshas (sheaths), viz., annamaya, pranamaya, manomaya, vijnanamaya, and anandamaya. Annamaya sheath is that which is created and developed out of the essence of food, and is absorbed into the earth which is of the form of food. It alone is the gross body. The pranas with the karmendriyas (organs of action) is the pranamaya sheath. Manas with the jnanendriyas (organs of sense) is the manomaya sheath. Buddhi with the jnanendriyas is the vijnanamaya sheath. These three sheath constitute the lingasarira (or the subtle body). (That which tends to) the ajnana (ignorance) of the Reality (of Atma) is the anandamaya sheath. This is the karana body. Moreover the five organs of sense, the five organs of action, the five pranas and others, the five akash and other elements, the four internal organs, avidya, passion, karma and tamas – all these constitute this town (of body).

Virat, under the orders of Ishwara having entered this microcosmic body, and having buddhi as his vehicle, reaches the state of Visva. Then he goes by the several names of Vijnanatma, Chidabhasa, Visva, Vyavaharika, the one presiding over the
waking gross body and the one generated by karma.
Sutratma, under the orders of Ishwara, having
entered the microcosmic subtle body, and having
manas as his vehicle, reaches the Taijasa state.
Then he goes by the names of takjasa, pratibhasik
and svanpakalpita (the one bred out of dream).
Then under the orders of Ishwara, he who is coupled
with avyakta, the vehicle of Maya having entered
the microcosmic karana body, reaches the state
of prajna. He goes then by the names of prajna,
avichchinna, and paramarthika-Jiva enveloped by
ajnana, which is but a small particle of avyakta;
but not vyavaharika and pratibhasika (Jivas). It is
only that chaitanya which is reflected in antahkarana
that attains the three states. When it assumes the
three states of jagrat, swapna, and sushupti, it is
like a water-lift as if grieved, born and dead. There
are five avasthas – jagrat, swapna, sushupti,
murchchha (trance), and death. Jagrat avastha is
that in which there is the perception of objects,
of sound, etc., through the grace of the devata
presiding over each of them. In it, the Jiva, being
in the middle of the eyebrows and pervading the
body from head to foot, becomes the agent of
actions, such as doing, hearing and others. He
becomes also the enjoyer of the fruits thereof and
such a person doing karma for the fruits thereof
goes to other worlds and enjoys the same there.
Like an emperor tired of worldly acts (in the waking
state), he strives to find the path to retire into his
abode within. The svapna avastha is that in which,
when the senses are at rest, there is the
manifestation of the knower and the known, along
with the affinities of (things enjoyed in) the waking
state. In this state Visva alone, its actions in the
waking state having ceased, reaches the state of Taijasa (of tejas or effulgence), who moves in the middle of the nadis (nerves), illuminates by his luster the heterogeneity of this universe which is of the form of affinities, and himself enjoys according to his wish. The sushupti avastha is that in which the chitta is the sole organ (at play). Just as a bird, tired of roaming, flies to its nest with its stomach filled, so the Jiva being tired of the actions of the world in the waking and dreaming states, enters ajnana and enjoys bliss. Then trance is attained which resembles death, and in which one with his collection of organs quails, as it were, through fear and ajnana, like one beaten unexpectedly by a hammer, club or any other weapon. Then death avastha is that which is other than the avasthas of jagrat, svapna, sushupti, and trance, which produces fear in all Jivas from Brahma down to small insects and which dissolves the gross body. The Jiva, that is surrounded by avidya and the subtle elements, takes with it the organs of sense and action, their objects, and pranas along with the kamic karmas and goes to another world, assuming another body. Through the ripening of the fruits of previous karmas, the Jiva has no rest like an insect in a whirlpool. It is only after many births that the desire of emancipation arises in man through the ripening of good karma. Then having resorted to a good Guru and served under him for a long time, one out of many attains moksha, free from bondage. Bondage is through non-inquiry and moksha through inquiry. Therefore there should always be inquiry (into Atma). The Reality should be ascertained through adhyaropa (illusory attribution) and apavada (withdrawal or recession
of that idea). Therefore there should be always inquiring into the universe, Jiva and Paramatma. Were the true nature of Jiva and the universe known, then there remains Brahman which is non-different from Pratyagatma.

Adhyaya IV of Paingala Upanishad further deals with the subject of salvation and relates it to karma, but only through the path of recognition of the Self. See:

Then Paingala addressed Yajnavalkya thus: “To the wise, what is their karma? And what is their state?” To which Yajnavalkya replied: “A lover of moksha, having humility (Chapter XIII of Bhagavad-Gita describes humility in the list of 20 virtues) and other possessions (or virtues), enables twenty-one generations to cross (to Atma). One through his being a Brahmavit alone enables 101 generations to cross. Know Atma to be the rider and the body as the chariot. Know also buddhi as the charioteer and manas as the reins. The wise say the organs are the horses, the objects are the roads (through which the horses travel) and the hearts are the moving balloons. Maharishis say that Atma, when associated with the sense organs and manas, is the enjoyer. Therefore it is the actual Narayana alone that is established in the heart. Till his prararabdha karma (that portion of past karma which is being enjoyed in this life) he exists (in his body) as in the (cast-off) slough of a serpent (without any desire for the body). An emancipated person having such a body roves about like moon gladdening all with no settled place of abode. He gives up his body whether in a sacred place, or in a chandala’s (outcaste’s) house (without any distinction whatever), and attains salvation...
After having purified the heart and contemplated on the One without disease (viz. Brahman), the cognizing of ‘I’ as the supreme and the all is the highest bliss. Like water mixed with water, milk with milk, and ghee with ghee, so Jivatma and Paramatma are without difference. When the body is rendered bright through wisdom and the buddhi becomes the partless one, then the wise man burns the bondage of Karma, through the fire of Brahmajnana (wisdom pertaining to Brahma). Then he becomes purified, of the nature of the non-dual Parmeshwara and the light like the stainless akash. Like water mixed with water, so Jiva (-Atma) becomes upadhiless (or freed from the bonds of matter). Atma is, like akash, of an invisible form. (Therefore) the inner Atma is invisible like vayu. Though he is within and without, he is the immovable Atma. Through the torch of wisdom, the internal Atma sees (or knows).

A wise man, in whatever place or manner he dies, is absorbed in that place like the all-pervading akash. It should be known that Atma is absorbed as truly as the akash in the pot (when broken). Then he attains the all-pervading wisdom-light that is without support. Though men should perform tapas standing on one leg for a period of 1000 years, it will not, in the least, be equal to one-sixteenth part of dhyanayoga. One desirous of knowing what jnana (wisdom) and jneya (the object to be known) are, will not be able to attain his desired end, even though he may study the Sastras for 1000 years. That which is alone should be known as the indestructible. That which exists (in this world) is only impermanent. (Therefore) after having given up (the study of) the many Shastras, one should
worship that which is satya (truth). The many karmas, purity (of mind and heart), japa (the muttering of mantras), sacrifice and pilgrimage - all these should be observed till Tattva is known. For Mahatmas (noble souls) to be always in (the conception of) ‘I am Brahman’ conduces to their salvation. There are two causes (that lead) to bondage and emancipation. They are ‘mine’ and ‘not mine’. Through ‘mine’ creatures are bound, whereas through ‘not mine’ they are released from bondage. When the mind attains the state of Unmani (above manas, viz., when it is destroyed), then there is never the conception of duality. When the Unmani state occurs, then is the supreme Seat (attained). (After which) wherever the mind goes, there is the supreme Seat (to it, viz., the mind enjoys salvation wherever it is). That which is equal in all is Brahman alone. One may attain the power to strike the akash with his fist; he may appease his hunger by eating husks (of grain), but never shall he attain emancipation who has not the self-cognition, ‘I am Brahman’.

Whoever recites this Upanishad becomes as immaculate as Agni. He becomes as pure as Brahma. He becomes as pure as Vayu. He becomes like one who has bathed in all the holy waters. He comes like one who has studied all the Vedas. He becomes like one who has undergone all Vedic observances. He obtains the fruit of the recitation of Itihasa, Puranas and Rudramantras a lakh of times. He becomes like one that has pronounced Pranava (Aum) ten thousand times. He purifies his ancestors ten degrees removed and his descendants then degrees removed. He becomes purified of all those that sit with him for dinner. He becomes
a great personage. He becomes purified from the sins of the murder of Brahman, the drinking of alcohol, theft of gold, and sexual cohabitation with Guru’s wife, and from the sins of associating with those that commit such sins.

Like the eye pervading the akash (seeing without effort everything above), a wise man sees (always) the supreme Seat of Vishnu. The Brahmanas who have always their spiritual eyes wide open praise and illuminate in diverse ways this supreme Seat of Vishnu. Aum: The Upanishad is truth.

This Upanishad makes certain very interesting comments. It says that one may attain the power to strike the sky with his fist; he may appease his hunger by eating husks (of grain) – all impossible things – but without self-cognition, emancipation cannot be obtained. ‘I am Brahman’. This means that emancipation can be obtained only through cognizing Self’s relationship with Brahman. When he will do so, he will also have to keep in mind how this Brahman created a manifested form, then Vishnu, then the Brahma and then the devatas, and consequently us. This has already been described in detail in Adhyaya I of this Upanishad. He will have to remember that it is the devatas who are the rulers of our senses and actions. Controlling of senses and action is necessary for the Self. This Upanishad says at another instance:

The myriads of karmas committed in this beginningless cycle of rebirths are annihilated only through the modifications pertaining to Atma.

Therefore attaining emancipation is not possible removing the devatas and the path shown by them.

Another Upanishad, Amrtanada-Upanishad also talks of the important relationship that exists between
God, Self and us and enumerates that the ultimate aim is to reach God, through the recognition of the Self. The devas are important because they illuminate the path, but there is only a point till then they can lead. Thereafter, it is the relationship between man and God that matters. See what the Upanishad says:

The wise, having studied the Shastras and reflected on them again and again and having come to know Brahman, should abandon them all like a firebrand. Having ascended the car of Aum with Vishnu (the Higher Self) as the charioteer, one wishing to go to the seat of Brahma-loka (the world of Brahma) intent on the worship of Rudra [we have shown in this book that Rudra is Ali], should go in the chariot so long as he can go. Then, abandoning the car, he reaches the place of the Lord of the car.

Later, in the end it says:

That man is never reborn (who has this knowledge).

We hope it is clear by now that the fourteen devas were created at the beginning and the rest of the creations were made out of them. Though we tried to make the things clearer, some of you may still be having doubts about the veracity of our statement that these devas are none else but the people of Prophet Mohammad’s household, who too had seven names.

As we move with this book, we will be giving more conclusive evidences to support our claim. At present, we invite you to see this verse from Mundaka Upanishad, which again confirms that one of the seven, is a devi. You have already seen that seven and seven were created. We present the verse from Mundaka Upanishad again which confirms that one of the fourteen is a devi.

The seven moving tongues of the fire are the black, the terrific, the swift as mind, the very red, the
very smoky-coloured, the spark blazing, the all-shaped (or all-tasting) goddess.

The next verse confirms that there will be a time when these devatas and devi would shine in this world at a proper time in future. It is they who show us the path to One God.

Whosoever performs works, makes offerings when these are shining and at the proper time, these in the form of the rays of the sun lead him to that where the one lord of the gods (read devas) abide.

And see II.6.

As spokes in the centre of a wheel, everything is established in life; the Rg (verses), the Yajus (formulas) and the Samans (chants) as also sacrifice, valour and wisdom.

Be it the Rig Veda, the Yajur Veda or the Sama Veda – all are established in Life or these devatas, who are the sustainers and supporters of all life in this cosmos. Factually, not only these five devas being described here but also the fourteen that they later became, form a necessary and inevitable part of Life. Paingala Upanishad has described the fourteen devatas as lords of the fourteen spheres created by God. Since the three Vedas mentioned here are established in Life, they should be talking extensively about them, and nothing else. We will prove later that the categorization done of the Rig Veda comprising verses, Yajur Veda comprising formulas and Sama Veda comprising chants is wrong. All talk about the life of these devas, when they would come to live in this world. The three Vedas are replete with talk of the Masooms’ sacrifices, valour and wisdom. Besides this, they talk of nothing else.

II.7. As the lord of creatures, thou movest in the womb; it is thou myself that art born again. O
Prana, creatures – here bring offering to thee who dwellest with the vital breaths.

Indra or Mohammad is the lord of all creatures. It is Indra who is responsible for birth of creatures from the wombs, and without Indra births would not occur. All creatures bring offerings to these devatas who dwell with our vital breaths, thereby meaning that it is they who sustain and support our lives.

II.8. Thou art the chief bearer (of offerings) to the gods (devatas); thou art the first offering to the fathers; thou art the true practice of the seers, descendents of Atharvan and Angiras.

Clearly, the Life (meaning the five devas or Panjetans) is given the offering first, who carry it to other devatas. Offering is given to Life even before it is given to fathers. The good acts; teachings and righteous practices of the seers are dependent on Life itself. Does it mean that it is Life who sent the seers in various parts of the world, to guide us of the way to worship God? We leave it to you to decide. However, we are of the opinion that a fresh attempt to translate this verse should be made in the light of the information that we possess now. In fact, all our literature has to be freshly translated, as a lot many mysteries are still waiting to be resolved.

There is one more point that this verse touches, but we acknowledge our lack of knowledge in regard to that. It is said that the five devatas were descendents of Atharvan and Angiras. Who are Atharvan and Angiras? We need to read the scriptures again to know their true identity. Our guess is that they must surely be some illustrious forefathers of these devatas when they would come to live in this earth in human form. We will have to be careful though as there are chances of more than one people bearing the same name. Since the names of Atharvan and Angiras have already been told to the
people, in all likelihood a lot many children must have given these names to their children.

You must be wondering why the real names of devatas have not been told and they are just remembered by certain attributes or nicknames, you may say. The answer lies in this verse itself. Since the names of Atharvan and Angiras have already been told in the Upanishads, we are forewarning you of the likelihood of a lot many people by these names. Had the real names of these devas when they would come to live in this earth been told, a lot many people would have named their children by the same names, thereby enhancing the confusion. In case like this, where virtues and attributes are given, it is expected that it wont be difficult for searching minds to reach and recognize them, when they descend down to take birth in human form.

There are other reasons as well. Name is given after the birth of the child. The devatas being talked about had not taken birth in human form. It would be only later that they would take birth in a particular family and given certain specific names. Otherwise, they are devatas right from the beginning of this creation.

Last verse of the first Chapter of Yajur Veda has given another interesting reason to this. We will be writing about it when we discuss that Chapter elaborately at a later stage.

II.9. Indra art thou, O Life (prana), by thy valour; Rudra art thou as a protector. Thou movest in the atmosphere as the sun, the lord of the lights.

Indra (Mohammad) is the chief of the powers who support the created world. Indra is Life (prana) itself. Indra is the lord of lights, or the Lord of those lights (devatas) who work to give us enlightenment. Rudra is Ali as per the Vedas. Those who have read Islamic history would know why Ali is called deservingly called protector.
Here, it is that all Indra is Rudra as well, thereby meaning that they all are one and the same. We again remind of the saying of Mohammad:

The first is Mohammad, the last is Mohammad, the middle is Mohammad, all are Mohammad.

See verse II.10:

II.10. When thou pourest down rain, then these creatures breathe (and) live in a state of bliss (thinking) that there will be food according to their desire.

It has already been described before that Indra is worshipped as the lord of rain. This is something that is already accepted by all the Hindus. Whenever, there is shortage of rainfall, or there is excessive rain, it is Indra who is worshipped. We must be thankful to Indra for all the bounties that he continue to bestow on us, in spite of the fact that we have not given him the position he deserves.

II.11. Thou art ever pure, O Prana, the one seer, the eater, the real lord of all. We are the givers of what is to be eaten. O all-pervading Air, thou art our father.

That the Masooms are ever pure is being described here. We have seen that Paingala Upanishad has described the formation of devas from the sattvik (pure) essence of Vishnu. Quran too has confirmed the purity of the Ahlebayt and it this reason why they are called Masooms.

Indra is the Lord, but the importance of the devata called air or Vayu or Ali, who is also referred to as Marut (or the God of wind) at various places, too is not forgotten, who is the father of all of us. Vayu is the father of two Aswins, through one of whom the remaining nine devatas were born in succession, thereby making
the number 14. Thus, Vayu or Ali is the father of the 11 devatas, and also our own father.

II.12. That form of thine which is well-established in the speech, or in the ear and in the eye, which exists continuously in the mind, make that auspicious; do not get away.

II.13. All this is under the control of life, which is well established in the three worlds. Protect us as a mother her sons. Grant to us prosperity and wisdom.

Our life is just an insignificant component of their power. They enjoy complete control over us. It is they who are our protectors; it is they who grant us prosperity and wisdom.

Chapter III of Prasna Upanishad too tells us in detail how the Prana (comprising of five devatas together) is related to our lives. It tells us the relationship of our selves with these 14 selves, and eventually with the Self of the One Non-Manifest God in His Manifested Form. Final goal is to worship the God. But only through the path shown by these 14 selves. This will be evident in the verses that we quote from Chapter III here.

III.3. This prana (inside our body) is born of the self. As in the case of a person there is this shadow, so is this (prana) connected (with the self). It comes into this body by the activity of the mind.

This verse explicitly states that our self is related to the Self (comprising of 14 spheres governed by 14 selves) in the same manner, as a shadow is associated with the body. This signifies their utmost importance and tells us that they are an inseparable part of the selves of men, who are on lookout for self-realization or salvation.

Unable to understand the real meaning of the words like ether, fire, water, air, earth, various scholars have
translated them to mean as material elements at some place and as gods at others. At still other places, where both these meanings do not fit into their scheme of things, they have translated these devatas as powers. Had the translations been done correctly, we would not have groped in dark till now. See this.

You must keep in mind that most of these Upanishads were written when the situation was far different from what it is now. Today people have gone to the extreme of forgetting the devas altogether. The period when these Upanishads were composed was one when people had gone to other extreme of deifying the devas and worshipping them. The Absolute God was forgotten. That is the reason why, if you notice, you will find that Upanishads are trying to correct the belief as per which devas alone were the gods and are introducing the importance of Absolute God, who is the creator of the devas as well. However, at no place are the devas devalued. Instead, the subject still revolves around the devas.

Now see how they, who were translating deva as gods till now, have translated it to be power, despite the fact that the verse clearly states that ether (akash), vayu (air), agni (fire) are devatas. ‘Akaso ha va esa devo vayur, agnir ...’ has been translated as ether verily is such a power, wind, fire ...’. The true translation would be that ‘ether verily is the deva, vayu, agni...’

Or in IV.11, when it is said:
He who knows that Undecaying (self) in which are established the self of the nature of intelligence, the vital breaths and the (five) elements along with all the gods (powers) becomes O dear, omniscient and enter all.

The Sanskrit verse clearly states that the Undecaying self comprise the five viz. sky, air, earth, water and
fire, along with all the devas. Also it is stated that one who is aware of this becomes omniscient.

Is there any doubt that all Life (Prana) is composed from the self of these 14 devas, who all converge in the God as rivers converge in ocean?

Chapter II of Mundaka Upanishad of the Atharva Veda too describes the relationship of the One God, with these devas and how the five devas termed as Life (Prana) in Prasna Upanishad that we have already quoted before, are part and parcel of our self; without them there being no life in this world. And no world at all.

II.1.1. This is the truth. As from a blazing fire, sparks of like form issue forth by the thousands, even so, O beloved, many kinds of beings issue forth from the immutable and they return thither too.

Just as sparks from fire have the same properties as fire but are not fire, just as rivers have the same water as oceans but are not called oceans, likewise the devatas have the same characteristics as God but are not God.

II.1.2: Divine and formless is the person. He is without and within, unborn, without breath and without mind, pure and higher than the highest immutable.

The Unmanifested Form of the Absolute God is being mentioned here, whose Manifested Form created the devatas.

II.1.3: From him are born life, mind, all the sense-organs (also) ether (akash), air, light, water and earth, the supporter of all.

II.1.4: Fire is His head, His eyes are the sun and the moon, the regions of space are His ears, His speech the revealed Vedas; air is His life and His heart the world. Out of his feet the earth (is born); indeed He is the self of all beings.
Since the God is unborn and formless, fire, sun, space, speech, air – the five devas serve as his head, eyes, etc. They together comprise Life or Prana, in all animate and inanimate beings. Through them, He manifests all beings and becomes the self of all beings.

II.I.5: From him (proceeds) fire whose fuel is the sun; from the moon, the rain; herbs on the earth (nourished by them) the male fire pours seed in the female, thus are creatures produced from the person.

Verse II.I.8 narrates the importance of seven pranas and talk of seven and seven, which become fourteen and who would come to dwell at a secret (unknown) place. See:

From him come forth the seven life-breaths (seven pranas), the seven flames, their fuel, the seven oblations, these seven worlds in which move the life-breaths, seven and seven which dwell in the secret place.

Isn’t it a clear enough proof of what we are trying to put across all through? Contrarily, Sankara has explained the seven pranas (life-breaths) “as the seven organs of sense in the head i.e. two eyes, two ears, two nostrils and the mouth’. These are compared to the seven different sacrificial oblations. The perceptions produced by their activities are the flames of the sacrifice. The activities of the different senses are coordinated by the mind which is located in the heart.”

Is there any sense in this explanation? Sankara is surely in the dark. In clear words, seven pranas are being talked about. We do not understand how the seven pranas (life-breaths) have been taken to mean the seven organs of sense. In his eagerness to explain the verse when he didn’t know what the true meaning was, Sankara forgot that two nostrils are not the organs, neither the
two ears and two eyes are the organs. The consequence of blindly believing what people like Sankara said was that in our hearts we started disbelieving that God talks only sense. Is this a small sin?

It is clearly indicated that the seven pranas are the seven flames, their fuel, the seven oblations, and these seven pranas are inherent part of the seven worlds. On the whole there are seven and seven, who will take birth at an unknown place. This again comes to fourteen devatas or pranas, who have seven names and there are seven more having the same name.

If Sankara couldn’t realize that life-breaths cannot be equated with organs of sense in the head, he should have realized that this isn’t true by the last part of this verse, which says that they dwell, not in the head or body, but at a secret place. Yet, he continued with his commentary without admitting even an iota of doubt and without realizing that he would lead many men astray.

II.I.9: From him, all the seas and mountains, from him flow rivers of every kind; from him are all herbs and their juice; by which, together with the elements, the inner soul is upheld.

Unfortunately, as per Sankara – the great commentator - all this talks of the unreal by an unreal author. Hence, there is no reason to take it seriously. How unfortunate indeed that the discussion of the Manifested form of the Absolute God creating the entire cosmos has been made to appear in such a mundane fashion? Read the verses again, and see if the organs of the senses in the head gel with the other things described here.

II.I.10. The person himself is all this, work, austerity and Brahma beyond death. He who knows that which is set in the secret place, he, here on earth, O beloved, cuts asunder the knot of ignorance.
He who knows the seven and seven (equal to fourteen) pranas emanating from the Divine Person or Paramatma – the Manifested form of the Unmanifest God – is removed from ignorance and attains enlightenment. Even Gita says that such a person alone attains to wisdom and gets united with the Divine Spirit. Ultimate goal is to reach the Supreme Brahman, but only through the path of these devatas, which we will prove later are the one’s meant by the word ‘Aum’.

Moreover, note the emphasis on the ‘secret place’ where they would dwell. It is clearly stated one who knows this fact cuts asunder the knot of ignorance. ‘Here on earth’ is again used to emphasize that they would take place on earth. What nobody knows was they already took birth at a largely unknown and secluded place, in the desert of Arabia, about 1400 years from now.

The same process that is vividly explained in the Brhad-aranyaka Upanishad and Paingala Upanishad is being talked about at every place. Chapter Two of Brhad-aranyaka further elaborates on this knowledge itself, which has been described here and goes on to give the seven names who are repeated again in the remaining seven, to comprise fourteen. It starts with describing the conflict between Gargya (a Brahmana) who mediated on the Self and its manifestations, and Ajatasatru, the Ksatriya, who meditated on the Absolute. In fact, this chapter further talks of “the Seven Imperishable Ones”, whose names are Rudra, Parjanya, Aditya, Fire, Indra, Earth, Heaven (We will prove in Rig Veda that Indra is Mohammad; Rudra is Ali, Agni (fire) is Husain. Moreover, there is no denying the fact that Indra is a devata. All Hindus believe this and even pray to Indra in various rituals. Parjanya, Aditya, Earth and Heaven are references to Hasan, Jafar, Musa and Fatima – the seven names of the 14 devas or Masooms).

Commentators who have translated earth, fire, air,
etc. as elements perhaps forgot to take note of various Upanishads that clearly state that they are devas. Fire, Earth, Heaven are also included in the list of the Seven Imperishable Ones – the seven names with fourteen bodies created at the beginning of the creation. They even forgot to note the absurdity of the sentences when physical fire or earth is referred to as the truth of truth, the cause of creation of the entire world, the imperishable ones. No doubt these are the Selfs, which emerged from that original Self.

Another Upanishad, Yogakundali Upanishad even relates death with dwindling of Akash in the body. How can this be explained? If it would have been water, we could have accepted because death due to less water in body is possible. But death because of dwindling of sky inside us? Commentators have preferred to remain silent on this subject. See what the Upanishad says:

The body is composed of the five elements. It is filled with five mandalas (spheres). That which is hard is Prithvi (earth), one of them; that which is liquid is Apas; that which is bright is Tejas (fire); motion is the property of Vayu; that which pervades everywhere is Akash. All these should be known by an aspirant after Yoga. Through the blowing of Vayumandala in this body, (there are caused) 21,600 breaths every day and night. If there is a diminution in the essence of Akash, one dies.

Now see what II.1.20 of Mundaka Upanishad says: As a spider moves along the thread, as small sparks come forth from the fire, even so from this Self come forth all worlds, all divinities, all beings. Its secret meaning is the truth of truth. Vital breaths are the truth and their truth is it (that has been told here).
The Katha Upanishad too deals with the subject of these Divine Beings’ presence as part of our selves. It states categorically that Agni is one of the Divine Selfs and Vayu is another (belonging to) “the unborn, uncrooked intelligence. By ruling it one does not grieve and being freed indeed. This, verily is that.” (See II.2.1 and II.2.9 and 10). Verses II.3.12 and 13 further describes the self when it is said:

Not by speech, not by mind, not by sight can he be apprehended. How can he be comprehended except by him who says, ‘He is’?

“He should be apprehended only as existent and then in his real nature - in both ways. When He is apprehended as existent, his real nature becomes clear.”

Nobody can explain these two verses without accepting our interpretation, which we confidently say is the real interpretation of not only these verses, but also wherever this subject is dealt in the various Upanishads, Vedas and the Gita.

Consequent to the creation of these 14 Divine Beings or devatas, and as a reward to the utmost worship that these Divine Beings did of the Absolute God, the God created the universe and all the jivas (beings), including the human beings. Since all this was created as a reward for their devotion and worship, it was made essential that the Non-Manifested God be reached only through them. Verse 12 from Isa Upanishad categorically states that those who worship the Unmanifest alone are in darkness and those who worship the Manifest alone are in greater darkness.

Certain Upanishads describe these devatas as rulers of our organs of sense and action. Others state that a part of our self, that leads us to consciousness and tries to show us the right path, is an extension of the self of
these Divine Beings. We are related to these beings to such a great extent that life is meaningless without knowing them; this is something that is also confirmed by the Gita, as we will see in our commentary of Gita. In fact, Gita states that a person dies even while living, if he is unable to realize the true nature of his self.

We have already stated from Katha Upanishad that Agni and Vayu are the names of two of these devatas or Divine Beings. Verses II.3.12 and 13 stated before says that their true identity can be understood not by speech, not by mind and not by sight. He should be “apprehended only as existent and then in his real nature – in both ways. When He is apprehended as existent, his real nature becomes clear.”

It is imperative that we believe them to be existent and then we will find the presence of these Divine Beings in all things that comprise this world, including us, as all owe their origin to them. But how can we understand their real nature. Since God created the world after being pleased with the worship of these beings, all owe their origin to them. And they consider it their duty to lead all creatures towards God. Guardians of faith, possessors of all knowledge and rulers of our organs of sense and action, these Divine Beings ceaselessly strive to lead us towards the right path. So does God from whose Manifested Form these devatas were born, whose nature they all possess. In order to show us the right path, God sent His apostles who told us how to worship Him so that we attain union with God and what are the dos and don’ts expected of us in this world. In addition, all the Apostles and Messengers introduced these Divine Beings, and foretold their arrival in the future, the first of whom will be Indra, who will be like a shining light and whose shining would illuminate the world. (Katha Upanishad, II.2.15). The remaining devatas (mentioned by the names of Agni, Vayu, moon, earth,
sun, ether, akash (sky), etc.) too would appear consequently as lightnings, as Divine Manifestations in human form. It is then that we would get to know their true nature, as described in II.3.13 mentioned before. That nature is what God expects all of us to strive to possess.

The fact that One Self got divided into several selfs, who remained complete as the original Self and retained all the characteristics of the Original Self, is described in the Isa Upanishad in the following manner:

That is full; this is full. The full comes out of the full. Taking the full from the full the full itself remains Aum, peace, peace, peace.

Rest of the Isa Upanishad too deals with the subject of the Self.

It (I.4) says:

(The Spirit or Self) is unmoving, one, swifter than the mind. The senses do not reach It as It is ever ahead of them. Though Itself standing still It outstrips those who run. In It the all-pervading air supports the activities of beings.

I.5. It moves and It moves not; It is far and It is near; It is within all This and It is also outside all This.

See how scholars are perplexed as regard to these verses, so much so that they have taken the writers of various Upanishads close to being mentally unstable. Radhakrishnan writes: “These apparently contradictory statements are not suggestive of the mental unbalance of the writer. He is struggling to describe through the limitations of human thought and language. The Supreme is beyond the categories of thought. Thought is symbolic and so cannot conceive of the Absolute except through negations; yet the Absolute is not a void. It is all that is in time an yet is beyond time.”
God also knew this predicament that people would face, therefore He created a Self which divided to create the 14 devatas, who came down to earth as Divine Proofs, so that man recognize the true nature of God and what He expects from us. Only upon seeing the life of devas on earth, can we know that gods are not what they have been made out to be, who roam around producing children, or with a phallus in hand, and who revel in luxurious living with apsaras dancing to their pleasure. Messengers sent by God tried their best to introduce these devatas to us and also gave hints about the time when they would come, so that we do not deviate from the worship of One God.

This is the reason why the devas were introduced not only through the Vedas, among the Indo-Aryans, but all across the world, among various civilizations and regions. We can find their presence in the ancient Greek, Egyptian, Mesopotamian civilizations. This writer has even heard from a friend that some of these names were also common among the Red Indians of American Sub-Continent, far before Columbus traced the presence of these continents. There is no doubt that such references might also be there in the writings of Chinese sages, like Confucius and others.

It is unfortunate that these Divine Personalities were given the status of gods in each of these civilizations. Once man forgot the true nature of these Divine Personalities, he deviated from the right path, and started worshipping the Messengers themselves who came to tell us the right path, which also included the idolization of these Divine Beings. This led to the creation of several religions, which kept deviating from the true path shown by God as time progressed.

See further what Isa Upanishad has to say:

1.6: And he who sees all beings in his own self
and his own self in all (14) beings, he does not feel any revulsion by reason of such a view.

This verse too states clearly that there are more than one being inside us and hence it cannot be meant for God. It is the devas who pervade our soul and body to such an extent that there would be no life without them. That is why realizing one’s own self leads to recognition of the God (see verse I.7)

I.7. When, to one who knows, all beings have, verily, become one with his own self, then what delusion and what sorrow can be to him who has seen the oneness?

I.8. He has filled all; He is radiant, bodiless, invulnerable, devoid of sinews, pure, untouched by evil. He, the seer, thinker, all-pervading, self-existent has duly distributed through endless years the objects according to their natures.

I.12. Into blinding darkness enter those who worship the Unmanifest and into still greater darkness, as it were, those who delight in the manifest.

I.14. He who understands the manifest and the Unmanifest both together, crosses death through the manifest and attains life eternal through the manifest.

That we have deviated from the true path far enough can be seen from the fact that none of us knows the distinction between manifest and Unmanifest, that the Upanishads are trying hard to preach. How then can we think of attaining salvation when it is clearly stated that salvation is directly linked to this knowledge?

We have already mentioned earlier that God was fully aware of the nature of man and knew that majority of them would not be able to comprehend the presence of an Unmanifest God. Therefore, he created a
Manifested Self, which divided into two, then from marriage of a self created out of one with the second self, two more were created, to make it five and then 9 took birth successively to make it fourteen. Lest, these divisions make somebody think that their power diminished due to divisions, Upanishads have laborously tried to send the message that all were equal in power and status to the Original Manifested Self of God, in spite of all divisions and retained all the characteristics of the original Manifested Self of God. This has already been described previously in Isa Upanishad itself, which says:

That is full; this is full. The full comes out of the full.

Perhaps Mohammad too was trying to convey the same message when he said:

First of us is Mohammad, last of us is Mohammad, the middle of us is Mohammad, all are Mohammad.

This same subject continues all through this Chapter. Verse I.6 states that he who sees all these Divine beings in his own self and his own self in all Divine beings, he does not feel any revulsion by reason of such a view. Verse 7 states that when, to one who knows the true nature of his own self and its relation to the selfs of Divine Beings and also with that of the One Self of God, all Divine Beings have, verily, become one with his own self, then what delusion and what sorrow can be to him who has seen the oneness?

Verse I.12 describes in clear words that it is not possible to do away with these Divine Beings, and neither is it possible to just cling to these Divine Beings and forget the One Self or Paramatma. Following either of the two paths leads to utter darkness. The 14 Divine Beings are part and parcel of the religion taught by God, and it is through these Divine Beings who collective
form the Manifested Form of God that the Non-Manifested God can be reached and salvation attained.

Rudra, we have shown, too is one of the foremost devas of the Manifested Self. His name appears time and again in all listings of seven or fourteen. That he is none else by Imam Ali will become clear when you read Book-III. Later, Rudra got associated with Siva. Here, we present a narration from Siva to his son, Kumara, as given in Tejobindu Upanishad, in which Siva describes himself. A little later you will see that Kumara is used for Husain, Ali’s son.

The Kumara addressed his father (again): “Please explain to me the realization of Atma.” To which the great Siva said: “I am of the nature of the Parabrahman. I am the supreme bliss. I am solely of the nature of divine wisdom. I am the sole supreme, the sole quiescence, the sole Chinmaya, the sole unconditioned, the sole permanent and the sole Sattva. I am the ‘I’ that has given up ‘I’. I am the one that is without anything. I am full of Chidakash. I am the sole fourth one. I am the sole one above the fourth (state of turya). I am of the nature of (pure) consciousness. I am ever of the nature of the bliss-consciousness. I am of the nature of the non-dual. I am ever of a pure nature, solely of the nature of divine wisdom, of the nature of happiness, without fancies, desires or diseases, of the nature of bliss, without changes or differentiations, and of the nature of the eternal one essence and Chinmatra. My real nature is indescribable, of endless bliss, the bliss above Sat and Chit and the interior of the interior. I am beyond reach of manas and speech. I am of the nature of Atmic bliss, true bliss and one who plays with (my) Atma. I am Atma and Sadasiva. My nature is Atmic
spiritual effulgence. I am the essence of the jyotis of Atma. I am without beginning, middle, or end. I am like the sky. I am solely Sat, Ananda, and Chit which is unconditioned and pure. I am the Sachchidananda that is eternal, enlightened and pure. I am ever of the nature of the eternal Sesha (serpent-time). I am ever beyond all. My nature is beyond form. My form is supreme akash. My nature is of the bliss of earth. I am ever without speech. My nature is the all-seat. I am ever replete with consciousness, without the attachment of body, without thought, without the modifications of chitta, the sole essence of Chidatma, beyond the visibility of all and of the form of vision. My nature is ever full. I am ever fully contended, the all, and Brahman, and the very consciousness; I am ‘I’. My nature is of the earth. I am the great Atma and the supreme of the supreme; I appear sometimes as different from myself; sometimes as possessing a body, sometimes as a pupil and sometimes as the basis of the worlds. I am beyond the three periods of time, am worshipped by the Vedas, am determined by the sciences and am fixed in the chitta. There is nothing left out by me, neither the earth nor any other objects here. Know that there is nothing which is out of myself. I am Brahma, a Siddha, the eternally pure, non-dual one, Brahman, without old age or death. I shine by myself; I am my own Atma, my own goal, enjoy myself, play in myself, have my own spiritual effulgence, am my own greatness, and am used to play in my own Atma, look on my own Atma and am in myself happily seated. I have my own Atma as the residue, stay in my own consciousness, and play happily in the kingdom of my own Atma. Sitting on the real throne
of my own Atma, I think of nothing else but my own Atma. I am Chidrupa alone, Brahman alone, Sachidananda, the secondless, the one replete with bliss and the sole Brahman and ever without anything, have the bliss of my own Atma, the unconditioned bliss, and am always Atma-Akash. I alone am in the heart like Chidaditya (the consciousness-sun). I am content in my own Atma, have no form, or no decay, am without the number one, have the nature of an unconditioned and emancipated one, and I am subtler than akash; I am without the existence of beginning or end, of the nature of the all-illuminating, the bliss greater than the great, of the sole nature of Sat, of the nature of pure Moksha, of the nature of truth and bliss, full of spiritual wisdom and bliss, of the nature of wisdom alone, and of the nature of Sacchidananda. All this is Brahman alone. There is none other than Brahman and that is ‘I’.

I am Brahman that is Sat, and bliss, and the ancient. The word ‘thou’ and the word ‘that’ are not different from me. I am of the nature of consciousness. I am alone the great Siva. I am beyond the nature of existence. I am of the nature of existence. I am of the nature of happiness. As there is nothing that can witness me, I am without the state of witness. Being purely of the nature of Brahman, I am the eternal Atma. I alone am the Adisesha (the primeval Sesha). I alone am the Sesha. I am without name and form, of the nature of bliss, of the nature of being unperceivable by the senses, and of the nature of all beings; I have neither bondage nor salvation. I am of the form of eternal bliss. I am the primeval consciousness alone, the
partless and non-dual essence, beyond reach of speech and mind, of the nature of bliss everywhere, of the nature of fullness everywhere, of the nature of earthly bliss, of the nature of contentment everywhere, the supreme nectary essence, and the one and secondless Sat, (viz.) Brahman. There is no doubt in it. I am of the nature of all-void. I am the one that is given out by the Vedas. I am of the nature of the emancipated and emancipation, of Nirvanic bliss, of truth and wisdom, of Sat alone and bliss, of the one beyond the fourth, of one without fancy, and ever of the nature of Aja (the unborn). I am without passion or faults. I am the pure, the enlightened, the eternal, the all-pervading and of the nature of the significance of Aum, of the spotless, and of Chit. I am neither existing nor non-existing. I am not of the nature of anything. I am of the nature of the actionless. I am without parts. I have no semblance, no manas, no sense, no buddhi, no change, none of the three bodies, neither the waking, dreaming, or dreamless sleeping states. I am neither of the nature of the three pains nor of the three desires. I have neither sravana nor manana in Chidatma in order to attain salvation. There is nothing like me or unlike me. There is nothing within me. I have none of the three bodies. The nature of manas is unreal, the nature of buddhi is unreal, the nature of aham (the ‘I’) is unreal; but I am the unconditioned, the permanent and the unborn. The three bodies are unreal, the three periods of time are unreal, the three gunas are unreal, but I am of the nature of the Real and the pure. That which is heard is unreal, all the Vedas are unreal, the Shastras are unreal, but I am the
Real and of the nature of Chit. The Murtis (Brahma, Vishnu and Rudra having limitation) are unreal, all the creation is unreal, all the tattvas are unreal, but know that I am the great Sadasiva. The master and the disciple are unreal, the mantra of the Guru is unreal, that which is seen is unreal, but know me to be the Real. Whatever is thought of is unreal, whatever is lawful is unreal, whatever is beneficial is unreal, but know me to be the Real. Know the Purusha (ego) to be unreal, whatever is lawful is unreal, whatever is beneficial is unreal, but know me to be the Real. Know the Purusha (ego) to be unreal, know the enjoyments to be unreal, know things seen and heard are unreal as also the one woven warp-wise and woof-wise, viz., this universe; cause and non-cause are unreal, victory and defeat are unreal. All the sound, all the touch, all the forms, all the taste, all the smell, all the ajnana are unreal. Everything is always unreal – the mundane existence is unreal – all the gunas are unreal. I am of the nature of Sat.

One should cognize his own Atma alone. One should always practice the mantra of his Atma. The mantra (Ahambrahmasmi) ‘I am Brahman’ removes all the sins of sight, destroys all other mantras, destroys all the sins of the body and birth, the noose of Yama, the pains of duality, the thought of difference, the pains of thought, the disease of buddhi, the bondage of chitta, all diseases, all griefs and passions instantaneously, the power of anger, the modifications of chitta, sankalpa, crores of sins, all actions and the ajnana of Atma. The mantra ‘I am Brahman’ gives indescribable bliss, gives the state of ajada (the non-inertness or the
undecaying) and kills the demon of non-Atma. The thunderbolt ‘I am Brahman’ clears all the hill of non-Atma. The wheel ‘I am Brahman’ destroys the asuras of non-Atma. The mantra ‘I am Brahman’ gives spiritual wisdom and bliss. There are seven crores of great mantras and there are vratas (vows) of (or yielding) hundred crores of births. Having given up all other mantras, one should ever practice this mantra. He obtains at once salvation, and there is not even a particle of doubt about it. Thus ends the third chapter of the Tejobindu-Upanishad.

You have seen how Siva has described himself. We have said earlier that Vedas have used the term Brahma for Indra or Mohammad. And Rudra has been used for the 11 devas who got killed but Ali is the chief Rudra. Unfortunately, at a later stage, Rudra and Siva got mixed, thereby leading to confusion. We are of the opinion that five devas collectively, described as Life (Prana) at a few places, were called Siva initially. We formed this opinion because Siva is mentioned at several places as God and also carries the epithet Panchanana meaning ‘five-faced’, which refers to the five together. Pasupati or Lord of creatures is another of Rudra’s names, who is also known as Vayu, Pavana and Marut. With time, Rudra or Vayu or Ali got associated with Siva. Consequently, Parvati (the name of Rudra’s wife in Vedas, also Fatima) became the wife of Siva as well.

Narayana-Upanishad of Krishna-Yajur Veda too has described the relationship of akash, vayu, agni, apas and prithvi and also Rudra, Brahma, Indra and the rest with Narayana or Absolute God.

Aum. Then Narayana, the supreme Purusha desired. “I shall create offspring.” From Narayana emanates prana, manas, the several organs of sense and action, akash, vayu, agni, apas and prithvi that
supports all. From Narayana emanates Brahma. From Narayana emanates Rudra. From Narayana emanates Indra, From Narayana emanates Prajapati (the divine progenitor). From Narayana emanates the twelve Adityas, rudras, vasus, and all the chhandas (Vedas). From Narayana only do (all these) proceed. Through Narayana do (they) prosper. In Narayana (they) are absorbed. The Rig-Veda teaches this.

Then Narayana is eternal. Brahma is Narayana. Siva is Narayana, Indra is Narayana, Kala (time) is Narayana, Dik (space) is Narayana, the intermediate quarters also are Narayana; that which is above is Narayana, that which is below is Narayana, that which is in and out is Narayana. Narayana is the only one that is stainless, sinless, changeless, and unnameable, and that is pure and divine. There is no second. Whoever knows Him thus, becomes Vishnu Himself. The Yajur-Veda teaches this.

This is just a fraction of the entire literature available on these devatas, which has always been held in great esteem by the Hindus. We have relied on the existing translations by Radhakrishnan and K. Narayanaswami Aiyer to prove our point. We are sure that meanings would be far more clear when new translations are attempted in the light of fresh evidences. Not only the Hindus or Muslims, we are of the opinion that the entire mankind would henceforth start recognizing the importance of Hindu scriptures in understanding their own scriptures. It is the same devas who are described in some way or the other in most of the ancient religious literature available in its original form on this earth.

Prophet Mohammad once said:
He who has realized his own self has indeed realized God.

It is stated in Satapatha Brahmana that Yajnavalkya while engaged in instructing Janaka said:
Probe thy soul: you will find therein a solution to everything. The one way to find a solution to the riddle of life is to understand one’s own soul.

The same idea was advanced in the Brhad-aranyaka Upanishad by Yogi Raj Yajnavalkya.

And Imam Ali said:
O man! Your ailment is in you, but you do not notice it, and its remedy also lies in thee and you are not aware of it.

None knew presently that the remedy is acknowledging the presence of the devas inside us, who form an inevitable component of all life in this cosmos. Ultimate aim is to identify the One Self of God in the self inside us. This will be possible by acknowledging the presence of 14 selves as our guardians and torchbearers.

It is this relationship that Gita wanted to show, but we never understood. See:

By the self the self must be upheld; the Self should not be let down; the self indeed is (its own) dear relative; the self indeed is the enemy of the self. The self is dear to one (possessed) of self, by whom even the self by the self has been won; for one not (possessed) of self, the self would be in conflict with the very self, as if an enemy.

\text{Gita.6: 5-6}

The Quran says:
Blessed now is he who hath kept it pure,
And undone is he who hath corrupted it.

QURAN, 91-9-10

We move on to the next subject through the mention of another passage from Mundaka Upanishad, which says:

(I.2.1): This is that truth. The works which the sages saw in the hymns are variously spread forth in the three Vedas. Perform them constantly, ye lovers of truth. This is your path to the world of good deeds.
Aum and the Gayatri Mantra

Dowson describes Aum in the following words: “A word of solemn invocation, affirmation, benediction, and consent, so sacred that when it is uttered no one must hear it. The word is used at the commencement of prayers and religious ceremonies, and is generally placed at the beginning of books. It is a compound of the three letters, a,u,m, which are typical of the three Vedas; and it is declared in the Upanishads, where it first appears, to have a mystic power and to be worthy of the deepest meditation. In later times the monosyllable represents the Hindu triad or union of the three gods, ‘a’ being Vishnu, ‘u’ Siva, and ‘m’ Brahma. This monosyllable is called Udgitha.

Omkara too is the sacred monosyllable Aum. Name of one of the twelve great lingas.”

Dictionary says that ‘Aum’ is the sacred syllable uttered as a holy exclamation at ‘The beginning and end of the reading of the Vedas, or previous to commencement of a prayer or sacred work.’ It further says that ‘as a particle it implies (a) solemn affirmation and respectful assent (so be it, amen!); (b) assent or acceptance (yes, all right)’; and also stands for ‘Brahman’.

That it stands for Brahman is understood. But what is meant when it is said that it implies ‘solemn affirmation’ and ‘respectful assent’. What affirmation is so important that it becomes sacred and auspicious and need to be given prior to reading the Vedas or upon finishing it, and also on the commencement of other sacred duties? No doubt, it is confirmation of the belief in the fourteen devatas and their complete control over our life and actions that is meant by this.
Dictionary also says that O am is ‘the sacred syllable of the Sudras (for Aum is forbidden to be uttered by them).’ How sad that even in times when we do not know the true meaning of the word ‘Aum’ and are groping in dark, our holy priests were knowledgeable enough to interpret the syllable so much so that they prohibited it to be pronounced by Sudras, whom they considered as the lower castes.

Devas pervade all beings, animate and inanimate, including all humans. Who are we to classify the humans in group when the devas found no discrimination among them. Who are the priests to decide about matters of individual religious beliefs and utterances? How sad that there was a time when priests had begun to decide who is to take the name of Brahman - the one who has created all. Particularly so, when as per Rishi Dayanand Saraswati’s translation, the second Chapter of Yajur Veda prays in the following words:

Aum be seated in the heart.

There is no mention anywhere that this prayer is meant for any particular group. Isn’t it clear that all these absurdities are a legacy of those whom we respect the most - our priests of yore? How can we blindly accept that these priests of the past were honest in passing the religion in the same state that they inherited it from their ancestors?

We are giving the true interpretation here. Perhaps, for the first time in centuries, man would know the true meaning of syllable Aum and Gayatri Mantra. Consider this as a final attempt from God to make known the truth. God’s wrath is near for the disobedient and unbelievers. And He has decided that there is too much of evil and irreligiosity for Him to remain a passive witness. Ground is being prepared for the arrival of the Kalki avatar or Mahdi and this work is just a small fraction of
various ways in which God is going to show his power in the near future. If there are more Tsunamis on the way, we are not aware!

Aum is Part of Our Souls

Taittiriya Upanishad of the Yajur Veda says:

Aum is Brahman. Aum is this all. Aum, this, verily, is compliance. On uttering ‘recite’ they recite. With Aum, they sing the saman chants.

What is it that is recited along with ‘Aum’ and what are the saman chants which are sung after uttering ‘Aum’? We are going to prove here that the names of the 14 devas are to be recited. It is they who are referred to by the saman chants. ‘Aum’ signifies one’s firm resolve to remain compliant to these devas.

Upanishads maintain that Aum is also part of our souls. How could they ever have barred the Sudras to forsake this link of theirs with Aum?

Mundaka Upanishad II.2.3 says that the Brahman should be targeted through the contemplation of the devas who comprise the Prana (Life). See:

Taking as the bow the great weapon of the Upanishads, one should place in it the arrow sharpened by meditation. Drawing it with a mind engaged in the contemplation of that (Pranas or Life), O beloved, know that Imperishable Brahman as the target.

II.2.4. The syllable Aum is the bow: one’s self indeed is the arrow. Brahman is spoken as the target of that. It is to be hit without making a mistake. Thus one becomes united with it as the arrow (becomes one with the target).

It is clear that syllable ‘Aum’ comprise the essence of the Upanishadic knowledge about the fourteen devas.
II.2.5. He in whom the sky, the earth and the interspace are woven as also the mind along with the vital breaths, know him alone as the one self. Dismiss other utterances. This is the bridge to immortality.

Aum is the bow, without which it is not possible to send arrow signifying self towards Brahman. These devatas eventually are meant by Aum, as we have shown here, and they alone form the bridge to immortality. All the other ways to reach salvation or become one with the self should be dismissed altogether. This alone is the teaching of Mundaka Upanishad. See the next verse as well.

II.2.6. Where the arteries of the body are brought together like the spokes in the centre of a wheel, within it becoming manifold. Meditate on Aum as the self. May you be successful in crossing over to the farther shore of darkness.

See how the self becomes manifold into vital breaths, talked about in the previous verse, as arteries of the body brought together like the spokes in the centre of a wheel. This manifold Self is synonymous with Aum, and should be meditated as one’s own self, if we wish to cross over the shores of darkness and reach enlightenment. The state of enlightenment is achieved when the self becomes one with the Brahman or the God, who is the highest goal to achieve and whose light it is that is reflected as the light of the devatas. The same is said in verse II.2.10:

In the highest golden sheath is Brahman without stain, without parts; Pure is it, the light of the lights. That is what the knowers of self know.

Verse II.2.11 further talks about the relationship of these devatas with Brahman.
The sun shines not there, nor the moon and stars, these lightnings shine not, where then could this fire be? Everything shines only after that shining light (or noor of God). His shining illumines all this world.

Svetasvatara Upanishad says that there is nothing to be known but the relationship of our individual self with the Brahman through the path of the Divine Self (or devatma sakti) that divided into 14 powerful selves, before all living being were created, including us. This relationship can be understood only through meditating on Aum, which we will see signifies the Absolute God reached through these devas alone and nothing else.

See verse I.12 and 13.

I.12. That Eternal which rests in the self should be known Truly. There is nothing beyond this to be known by knowing the enjoyer, the object of enjoyment and the mover; everything has been said. This is the Threefold Brahman.

I.13. As the form of fire when latent in its source is not seen and yet its seed is not destroyed, but may be seized again and again in its source by means of the drill, so it is in both cases. The self has to be seized in the body by means of the syllable Aum.

I.14. As oil in sesamum seeds, as butter in cream, as water in riverbeds, as fire in friction sticks, so is the Self seized in one’s own soul if one looks for Him with truthfulness and austerity.

If we look for the Self through the help of Aum, signifying compliance of the fourteen devas in order to reach God, we will know that the devas are present in our soul itself. But truthfulness and austerity are pre-requisite, without which it is not possible to realize one’s
self and attain unity with the God.

In the Uttara Khanda of the Padma Purana, Siva addresses Durga and says:

The syllable Aum, the mysterious name, or Brahma, is the leader of all prayers: let it therefore, O lovely faced be employed in the beginning of all prayers.

The Chapter I of the first book of The Vishnu Purana starts with Aum and then prayers for the glory to Vasudeva and for victory of Pundarikahsha (having eyes like a lotus or heart-pervading or imperishable supreme glory), Viswabhavana (the creator of the universe or the cause of the existence of all things), Hrishikesa (lord of the senses), Mahapurusha (great or supreme spirit) and Purvaja (produced or appearing before creation).

The same is said in the Chhandogya Upanishad (IV, 15,6) as per which Devopatha or Brahmapath is the path which leads to that condition which renders it unnecessary and impossible to return to the mundane whirlpool (the cycle of birth and death).

Narayana-Upanishad of Krishna-Yajur-Veda says: One should utter “Aum” first, then “namah” and then “Narayana”. “Aum” (is) a single syllable; “Namah” contains two syllables: “Narayana“ contains five syllables. This is the sentence known as the Ashtakshara of Narayana. Whoever studies this Ashtakshara of Narayana and recites it constantly, attains full life and supremacy over men, enjoys the pleasures of royalty and becomes the master of all souls. He attains moksha; yea, he attains moksha. The Sama Veda teaches this.

Dhyanabindu-Upanishad of Sama-Veda further relates Aum with the self and devas like Prithvi (Earth), Agni (Fire) and Brahma (has been used for Mohammad in Vedas) and says:
The one akshara (letter Aum) should be contemplated upon as Brahman by all who aspire for emancipation. Prithvi, agni, Rig-Veda, bhuh and Brahma – all these (are absorbed) [see the name of five tattvas are changed thereby meaning that five tattvas are actually names of five devatas] when Akara (A), the first amsa (part) of pranava (Aum) becomes absorbed. Antariksha, Yajur veda, vayu, bhuvah and Vishnu, the Janardana – all these (are absorbed) when Ukara (U), the second amsa of pranava becomes absorbed. Dyur, sun, Sama Veda, suvah and Maheshwara – all these (are absorbed) when Makara (M), the third amsa of pranava becomes absorbed. Akara is of (pita) yellow colour and is said to be of rajoguna; Ukara is of white colour and of sattvaguna; Makara is of dark colour and of tamoguna. He who does not know Omkara as having eight angas (parts), four padas (feet), three sthanas (seats) and five devatas (presiding deities) is not a Brahmana. Pranava is the bow. Atma is the arrow and Brahman is said to be the aim. One should aim at it with great care and then he, like the arrow, becomes one with It. When that Highest is cognized, all karmas return (from him, viz., do not affect him). The Vedas have Omkara as their cause. The swaras (sounds) have Omkara as their cause. The three worlds with (all) the locomotive and the fixed (ones in them) have Omkara as their cause. The short (accent of Aum) burns all sins, the long one is decayless and the bestower of prosperity. United with ardhamatra (half-metre of Aum), the pranava becomes the bestower of salvation. That man is the knower of the Vedas who knows that the end (viz., ardhamatra) of pranava should be worshipped (or recited) as...
uninterrupted as the flow of oil and (resounding) as long as the sound of a bell. One should contemplate upon Omkara as Ishwara resembling an unshaken light, as of the size of a thumb and as motionless in the middle of the pericarp of the lotus of the heart. Taking in vayu through the left nostril and filling the stomach with it, one should contemplate upon Omkara as being in the middle of the body and as surrounded by circling flames. Brahma is said to be the inspiration; Vishnu is said to be cessation (of breath), and Rudra is said to be expiration. These are the devatas of pranayama.

Having made Atma as the (lower) arani (sacrificial wood) and pranava as the upper arani, one should see the God in secret through the practice of churning which is dhyana. One should practice restraint of breath as much as it lies in his power along with (the uttering of) Omkara sound until it ceases completely. Those who look upon Aum as of the form of Hamsa staying in all, shining like crores of suns, being alone, staying in gamagama (ever going and coming) and being devoid of motion - at last such persons are freed from sin. That manas which is the author of the actions (viz.), creation, preservation and destruction of the three worlds, is (then) absorbed (in the supreme One). That is the highest state of Vishnu.

The aforementioned description says clearly that he who does not know Omkara as having five devatas is not a Brahman.

Read more of what Dhyanabindu-Upanishad says: The lotus of the heart has eight petals and thirty-two filaments. The sun is in its midst: the moon is in the middle of the sun. Agni is in the middle of
the moon: the prabha (spiritual light) is in the middle of agni. Pitha (seat or centre) is in the midst of prabha, being set in diverse gems. One should meditate upon the stainless Lord Vasudeva as being (seated) upon the centre of pitha, as having Srivatsa (black mark) and Kaustubha (garland of gems) [the black mark on the breast standing for mulaprakriti and the garland for the five elements] on his chest and as adorned with gems and pearls resembling pure crystal in lustre and as resembling crores of moons in brightness. He should meditate upon maha-Vishnu as above or in the following manner. (Thus is) he should meditate with inspiration (of breath) upon Maha-Vishnu as resembling the atasi flower and as saying in the seat of navel with four hands; then with restraint of breath, he should meditate in the heart upon Brahma, the Grandfather as being on the lotus with the gaura (pale-red) colour of gems and having four faces: then through expiration, he should meditate upon the three-eyed Siva between the two eyebrows shining like the pure crystal, being stainless, destroying all sins, being in that which is like the lotus facing down with its flower (or face) below and the stalk above or like the flower of a plantain tree, being of the form of all Vedas, containing one hundred petals and one hundred leaves and having the pericarp full-expanded. There he should meditate upon the sun, the moon and the agni, one above another. Passing above through the lotus which has the brightness of the sun, moon, and agni, and taking its Hrim bija (letter), one leads his Atma firmly. He is the knower of Vedas who knows the three seats, the three matras, the three Brahmas, the three aksharas (letters) and the three
matras associated with the ardhamatra. He who knows that which is above bindu, nada and akala as uninterrupted as the flow of oil and (resounding) as long as the sound of a bell – that man is a knower of the Vedas.

Following names are used in this passage: Sun, Moon, Agni, Prabha, Lord Vasudeva, Maha-Vishnu, Brahma, Siva – the eight petals talked about. Clearly seven of them are devatas and eighth is Lord Vasudeva or the Brahman. See how the great sages of yore have intelligently camouflaged the information they wished to pass in long narrations. Had it not been for this, the information would have long been lost or truncated.

Now we come to the most important of all Upanishads, which would clear all doubts, if they still persist, as regards to relationship between the fourteen devas and syllable ‘Aum’.

Nadabindu-Upanishad (Nadabindu means sound-seed or the seed of the word ‘Aum’) says that Aum can be compared to Vishnu’s Garuda, the bird through whom one reaches God. We invite you to see what this bird comprise of, which serves as a vehicle that leads us to God. Read this:

The syllable A is considered to be its (the bird Aum‘s) right wing, U, its left: M, its tail; and the ardhamatra (half-metre) is said to be its head.

The (rajasic and tamasic) qualities, its feet upwards (to the loins); sattva (pure), its (main) body; dharma (religion) is considered to be its right eye, and adharma (non-religion), its left.

The Bhurloka is situated in its feet; the Bhuvarloka, in its knews; the Suvarloka, in its loins; and the Maharloka, in its navel.
In its heart is situated the Janoloka; the tapoloka in its throat, and the Satyaloka in the centre of the forehead between the eyebrows.

Then the matra (or mantra) beyond the Sahasrara (thousand-rayed) is explained (viz.) should be explained.

An adept in yoga who bestrides the Hamsa (bird) thus (viz., contemplates on Aum) is not affected by karmic influences or by tens of crores of sins.

The first matra has Agni as its devata (presiding deity); the second, Vayu as its devata; the next matra is resplendent like the sphere of the Sun and the last, the Ardhamatra the wise know as belonging to Varuna (the presiding deity of water).

Each of these matras has indeed three kalas (parts). This is called Omkara. Know it by means of the dharanas, viz., concentration on each of the twelve kalas, or the variations of the matras produced by the differences of svaras or intonation). The first matra is called ghosini; the second, vidyunmali (or vikyunmatra); the third, patangini; the fourth, vayuvegini; the fifth, namdheya; the sixth, aindri; the seventh, vaishnavi; the eighth, sankari; the ninth, mahati; the tenth, dhrti (dhruva, Calcutta ed.); the eleventh, nari (mauni, Calcutta ed.); and the twelfth, brahmi.”

A Commentator of this Upanishad writes: The four matras are subdivided into twelve by their having each three svaras, Udatta, Anudatta, and Svarita. Here the author goes on to give the names of the twelve kalas and shows the method of practicing Dharana on each. Ghoshini is that which gives Prajna; Vidyunmali is that secures entrance into the loke of Vidyunmali, the king of the yakshas; Patangini is that which confers the power
of movement through air like the bird Patangini; Vayuvegini is that which gives the power of moving very rapidly; Namadheya means that which confers existence in Pitrloka; Aindri in Indraloka; Vaishnavi and Sankari in Vishnu and Siva-lokas respectively; Mauni to the loke of Munis or Janoloka and Brahmi to Brahmaloka.”

Earlier this commentator has said: “The meaning seems to be – the letters A and U are the two wings of the Hamsa (Aum) of the form of Vishnu which goes to svarga, the abode of Surya [remember mention of Indra’s heaven in Gita; Indra being Mohammad], the thousand-rayed God (translated for deva); that syllable, ‘Aum’ bearing in its heart all the devas (of sattvaguna). He goes up to Sahasranha seeing the worlds personally: Sahasranha being the seat of the spiritual sun [Indra].) See what the Upanishad says further:

If a person happens to die in the first matra (while contemplating on it), he is born again as a great emperor in Bharatavarsha(India).

If in the second matra, he becomes an illustrious yaksha; if in the third matra, a vidyadhara; if in the fourth, a gandhara (these three being the celestial hosts).

If he happens to die in the fifth, viz., ardhamatra, he lives in the world of the moon, with the rank of a deva greatly glorified there.

If in the sixth, he merges into Indra; if in the seventh, he reaches the seat of Vishnu; if in the eighth, Rudra, the Lord of all creatures.

If in the ninth, in Maharloka; if in the tenth, in Janoloka (Dhruvaloka, Calcutta ed.); if in the eleventh, Tapoloka, and if in the twelfth, he attains the eternal state of Brahma.
That which is beyond these, (viz.,) Parabrahman which is beyond (the above matras), the pure, the all-pervading, beyond kalas, the ever resplendent and the source of all jyotis (lights or noors) should be known.

Gayatri Mantra

Gayatri (as per Dowson) is “a most sacred verse of the Rig-veda, which is the duty of every Brahman to repeat mentally in his morning and evening devotions. It is addressed to the sun as Savitri, the generator, and so it is called Savitri. Personified as a goddess, Savitri is the wife of Brahma, mother of the four Vedas, and also of the twice-born or three superior castes. Colebrook’s translation of the Gayatri is “Earth, sky, heaven. Let us meditate on (these, and on) the most excellent light and power of that generous, sportive, and resplendent sun, (praying that) it may guide our intellects.” Wilson’s version is, in his translation of the Rig-veda. “We meditate on that desirable light of the divine Savitri who influences our pious rites.” In the Vishnu Purana he had before given a somewhat different version, “we meditate on that excellent light of the divine sun: may he illuminate our minds.” A later version by Benfey is, “May we receive the glorious brightness of this, the generator, of the god (deva) who shall prosper our works.”

Wilson observes of it: “The commentators admit some variety of interpretation; but it probably meant, in its original use, a simple invocation of the sun to shed a benignant influence upon the customary offices of worship; and it is still employed by the unphilosophical Hindus with merely that signification. Later notions, and especially those of the Vedanta, have operated to attach to the text an import it did not at first possess, and have converted it into a mystical propitiation of the spiritual
origin and essence of existence, or Brahma” It is considered so holy that copyists often refrain from transcribing it.

As late as June 19, 2004, a final and generally accepted translation of Gayatri Mantra has not been done. In other words, it has not been actually understood. In his column ‘With Malice Towards One and All’ in The Hindustan Times, Khushwant Singh says: “Gayatri Mantra is regarded as the most important mantra, to be repeated 108 times (why 108?) each day, and what exactly it meant. I asked every Hindu I met to explain it to me word by word. The closest I came to understand it was from Kanan Jhingan, retired professor of Hindu Daulat Ram College. We had two long sessions during which she gave me her translation in Hindi. I have tried to put the same in English.

Aum, the celestial sound that resounds in our bodies,
over the earth and the cosmos up to the gates of heaven.
The effulgence of the rising sun that sets all living things
To their allotted tasks to strive to achieve their aims in life
May the dazzling light which is the gift of the gods (devas)
Illuminate our beings
Let us contemplate on it
So that our minds get enlightenment.”

The Gayatri Mantra that is to be recited 108 times a day too is not complete without the mention of devas, who are the cause of the entire cosmos. In fact, this important mantra was meant to make us remember the importance of devas in illuminating our lives and seeking prayer so that they our minds get enlightened.

It clearly states that all living things have a task assigned to it. Are we to believe then that man is given
birth to spend life aimlessly? Does religion that is expected of us merely mean playing dandia over the entire night during the Dussehra festivities, bursting crackers and giving/receiving gifts on Diwali and chanting a few mantras whose meaning is unknown to us? What man’s aim ought to be is explained by all the Messengers time and again, be it Krishna, Buddha, Ram, Isa (Jesus), Musa (Moses), Ibrahim (Abraham) or Muhammad, as the last of them?

Such extensive importance was given to Gayatri Mantra by the early sages so that the men of latter period don’t forget the cause of creation as well as their own, and also remember the true purpose of life. It was expected that the people of the later period would try to figure out the meaning of ‘Aum’ and the importance of devas, while chanting it day after day, several times over. Unfortunately, this was not to happen till now.

As regards to the identity of Savitri, we tried to search the various places where the name has been mentioned. Wilson says it is “The name given to Satarupa (q.v.), Brahma’s female half, daughter, and consort, as “the declarer of sacred knowledge.” It is also applied to the consort of Siva in the Hari-vansa.”

Since we have said earlier that Brahma has been used for Mohammad, and also proved that Siva is used for Ali, the daughter of Brahma and the consort of Siva would be one and the same person, viz. Fatima. She is the female half, created from Brahma. As regards to her being called ‘consort’ of Brahma, that seems to have been wrongly understood as she was the only female among five, and hence is sometimes associated with Vishnu, sometimes with Brahma or Siva.
Manvantaras and 14 Manus

The book Religious Consciousness writes: “Great time-period known as ‘kalpa’ which is the whole day of Brahma, is divided into fourteen parts, each one of them being presided over by one specific Manu, i.e., ‘Manvantara’. The present time falls within the reign of Manu Vaivasvata and is therefore in all declaratory formulae mentioned as such by the worshipper. The age (yuga) is Kali. Fourteen ‘manvantaras’ occurring during one day of Brahma which is 1000 times the period of the four Yugas together (Manu, I, 72-3, BhG, VIII,17) Brahma’s day is called a ‘kalpa’, at the end of which occurs what is known as ‘Mahapralaya’ or even simply as ‘pralaya’ or flood. Though the full traditional quota of Manus for a whole ‘kalpa’ is fourteen (S. Chitrav’s Pracinocaritrakosa, pg. 428), it appears that in the earlier literature there is no mention of more than seven of them.”

It is further written: “Tradition gives a set of seven great sages to everyone of the ‘manvantaras’ (Chitra V, loc. Cit., pp. 429-31). They have a function to discharge in the creative process and in the governance of the cosmos.” It is said that present Kalpa is called ‘Svetavaraha’ and is so announced in every declaring formula.

Chapter III of The Vishnu Purana says that the four Yugas will comprise of 12000 years; Krita Age has 4000 years; the Treta 3000; the Dwapara 2000; and the Kali Age 1000.

1000 of these 12000 years constitute a day of Brahma and 14 Manus reign within that term (1000x12000).”

Dowson describes Manu in the following words: “(From the root man, to think.) ‘The man.’ This name
belongs to the fourteen mythological progenitors of mankind and rulers of earth, each of whom holds sway for the period called a Manvantara (manu-antara), the age of a Manu, i.e., a period of no less than 4,320,000 years. The first of these Manus was Swayam-bhuva, who sprang from Swayambhu, the self-existent. The self-existent, as identified with Brahma the creator, divided himself into two persons, male and female. From this pair was produced the male Viraj, and from him sprang the Manu Swayambhūva. As the acting creator, this Manu produced the ten Prajapatis or progenitors of mankind, called also Maharshis (maha-rishis). According to another account, this Manu sprang from the incestuous intercourse of Brahma with his daughter and wife, Sata-rupa. Brahma created himself Manu, “born of and identical with his original self, and the female portion of himself he constituted Sata-rupa,” whom Manu took to wife. The law-book commonly known as Manu is ascribed to this Manu, and so also is a Sutra work on ritual bearing the same name. The Manu of the present age is the seventh, name Vaivaswata, ‘sun-born,’ who was the son of Vivaswat, the sun, and he is a Kshatriya by race. He is also called Satya-vrata. There are various legends about his having been saved from a great flood by Vishnu or Brahma. The names of the fourteen Manus are – (1) Swayam-bhuva, (2) Swarochisha, (3) Auttami, (4) Tamasa, (5) Raivata, (6) Chakshusha, (7) Vaivaswata or Satya-vrata, (8) Savarna, (9) Daksha-savarna, (10) Brahma-savarna, (11) Dharma-savarna, (12) Savaran or Rudra-savarna, (13) Rauchya, (14) Bhautya.

The sons of Manu Vaivaswata were – Ikshwaku, Nabhaga or Nriga, Dhrishta, Saryati, Narishyanta, Pransu, Nabhaganedishta or Nabhanedishta, Karusha, and Prishadhra. But there is some variety in the names.

With the seventh Manu, Vaivaswata, is connected the very curious and interesting legend of the deluge.
The first account of this is found in the Satapatha brahmana, of which the following is a summary: One morning, in the water which was brought to Manu for washing his hands, he caught a fish which spake, and said, “Take care of me and I will preserve thee.” Manu asked, “From what wilt thou preserver me?” The fish answered, “A flood will carry away all living beings; I will save thee from that.” The fish desired Manu to keep him alive in an earthen vessel, to remove him to a dyke as he grew larger, and eventually to the ocean, “so that he might be beyond the risk of destruction.” The fish grew rapidly, and again addressed Manu, saying, “After so many years the deluge will take place; then construct a ship and pay me homage, and when the waters rise, go into the ship and I will rescue thee.” Manu did as he was desired; he built the ship, conveyed the fish to the ocean, and did him homage. The flood rose, and Manu fastened the cable of the ship to the fish’s horn. Thus he passed over the northern mountain (the Himalaya, as the commentator explains). The fish then desired Manu to fasten the ship to a tree, and to go down with the subsiding waters. He did so, and found that the flood had swept away all living creatures. He alone was left. Desirous of offspring, he offered sacrifice and engaged in devotion. A woman was produced, who came to Manu and declared herself his daughter. “With her he lived, worshipping and toiling in arduous religious rites, desirous of offspring. With her he begat the offspring which is the offspring of Manu.”

The aforementioned description is mostly based on legends but even then it gels with our theory. It is stated that the fourteen are the fourteen mythological progenitors of mankind and rulers of earth. It is stated that the first of these sprang from the Self-Existent viz. God. We have said how the Manifested Self or Noor of Mohammad was created by God. This Self-existent or
Brahma or Mohammad divided to produce male and female (Ali and Fatima). Keep in mind that at no place it is said that one divided into two by progeny. However, when the male and female were created, more were created out of progeny. See the wordings “Brahma created himself Manu, “born of and identical with his original self, and the female portion of himself he constituted Sata-rupa,” whom Manu took to wife.” As regards to myths like Brahma’s incestuous relationship with his daughter, that is a result of confusion created because of people’s inability to understand the process.

The legend of the deluge that is related to the present Manu too has been mixed up with him. It is truly the narration of Prophet Nooh or Noah’s time when the great flood came. This event is described both in Quran and Bible in more or else the same manner. Somehow, it got linked with the Manu.

Chapter III of Vishnu Purana further states: “Other Seven Rishis, certain divinities, Indra, Manu, and his sons, are created and perish at one period; and the interval, called a Manvantara, is equal to seventy-one times the number of years contained in the four Yugas, with some additional years: this is the duration of a Manu, the (attendant) divinities, and the rest, which is equal to 852,000 divine years, or to 306,720,000 years of mortals, independent of the additional period. Fourteen times this period constitutes a Brahma day, that is, a day of Brahma; the term (Brahma) being the derivative form. At the end of this day a dissolution of the universe occurs, when all the three worlds, earth and the regions of space, are consumed with fire.

The dwellers of Maharloka (the region inhabited by the saints who survive the world), distressed by the heat, repair then to Janaloka (the region of holy men after their decease). When the three worlds are but one mighty ocean, Brahma, who is one with Narayana,
satiate with the demolition of the universe, sleeps upon his serpent-bed – contemplated, the lotus born, by the ascetic inhabitants of the Janaloka – for a night of equal during with his day; at the close of which he creates anew. Of such days and nights is a year of Brahma composed; and a hundred such years constitute his whole life. One Paraddha, or half his existence, has expired, terminating with the Maha Kalpa called Padma. The Kalpa (or the day of Brahma) termed Varaha is the first of the second period of Brahma’s existence.

Another interesting observation comes from Vishnu Purana which describes the seven Manvantaras in Book III, Chapter I. It is explicitly said that in each of the Manvantara’s, the deities who were created had different names. The seven Manvantaras are described as (i) Svayambhuva, (ii) Svarochisha, (iii) Auttami, (iv) Tamasa; (v) Raivata; (vi) Chakshusha, and (vii) Vaivasvata (the son of the sun). What is most interesting to note is that Indra is the king of devas in all the manvantaras, though he was known by different names. Also, we find Manu’s mention in each who is the father of several divinities. In various Manvantaras, ‘Indra, the king of devas’ (these are the words of the Purana) is said to be known by different names like Susant, Sivi, Vibu and Manojava. In the seventh Manvantara, which is the present Manvantara, it is said that deities are the ‘Adityas, Vasus and Rudras; their sovereign is Purandara: Vasistha, Kasyapa, Atri, Jamadagni, Gautama, Viswamitra and Bhardwaja are the seven Rishis and the nine pious sons of Vaivasvata Manu are the kings Ishvaku, Nabhaga, Dhrshta, Sanyati, Narishyanta, Nabhanidishta, Karusha, Drishadhna and the celebrated Vasumat.”

Though it is not stated explicitly, the fact that the presence of Indra as a deity is confirmed, we can easily conclude that Indra is the king of devas in this Manvantara as well as he was in all previous Manvantaras, as we
already know who are the Adityas, Vasus and Rudras, referred to as the Divine Deities for this Manvantara. If you read chapter XI of Gita, you will see that the presence of Adityas, Vasus and Rudras has been confirmed by it.

Now see this in the light of a simple statement from The Matsya Purana which says that in all the Manvantara classes of Rishis appear by seven and seven, and having established a code of law and morality, depart to felicity.

The Vishnu Purana further states that Yajna (meaning sacrifice, therefore it can be inferred that Husain or Agni are referred to) was born in the Svayambhuva Manvantara, as the will-begotten progeny of Akuti. “When the Svarochisha Manvantara had arrived, that divine Yajna was born as Ajita, along with the Tushita gods (devas), the sons of Tushita. In the third Manvantara, Tushita was again born of Satya, as Satya, along with the class of deities so denominated. In the next period, Satya became Hari, along with the Haris, the children of Hari. The excellent Hari was again born in the Raivata Manvantara of Sambhuti as Manas along with the gods (devas) called Abhuturajas. In the next period, Vishnu was born of Vikunthi, as Vaikuntha. In the present Manvantara, Vishnu was again born as Vamana, the son of Kasyapa by Aditi.”

This also proves that Agni is also known as Vamana in this Manvantara. We are shortly going to prove that Kasyapa is Ali and Aditi is Fatima. Aditi is referred to by various names including Saraswati, Parvati, Durga, Lakshmi, Sita, Radha, Indrayani, etc.

Since the purpose of establishing a code of law and morality is their responsibility, we can safely assume that all those Prophets and Apostles who came to establish a code of law and morality had some relation to them. Is this why they were called avatars of Vishnu; we leave
it to you decide? Finally, when it is time for them to come themselves, they appear in person, as normal human beings, to establish a code of law and morality.

The Vishnu Purana also establishes that in each of the Manvantaras, Vishnu divides the same Vedas into four parts, to adapt it to the capacities of various people in differing times. Muslims believe that Quran is the one book that had been there right from the beginning of the creation and confirm to four Divine Books, the last of which was Quran. Vedas of present certainly have some relation to God as they introduce these devatas and go to the extent of foretelling the events of their lives, but cannot be considered among the four books of law, as they do not give a code of law and morality.

A verse of Matsya Purana explicitly tells the relationship between devas with the Prophets. See I.IV.19-20.

In that body you (deva of love) will have a series of enjoyments and afterwards you will be born as the son of Vatsa in the family of King Bharata. After this, you will live the time of dissolution that will close the reign of Vidyadharas (the bearers of knowledge) and then you will again come back to me.

The reign of Vidyadharas, (bearers of knowledge or Vidya) is being talked about. It is evident that there will be more than one Vidyadharas. Consequent to their rule, the world will go through dissolution.

Vishnu Purana too states that Prajapati Brahma’s material body consists of five elements – ether, air, fire, water and earth. Brahma seems to be a collective name of all five while Vishnu is the original Manifested Self of the Unmanifested God, from which, after division, five selves were created, which later became fourteen. However, we will see in Vedas that Brahma has also
been used for Mohammad. This gives credence to the belief of a sect of Muslims which is of the opinion that the noor of Mohammad was created at the beginning of creation, and Ali was created as a division. Mohammad reiterated on several occasions that Fatima was a part of him. She got married to Ali. It was Mohammad’s noor which created the noors of the fourteen Masooms including Mohammad. Likewise, Brahma’s self or noor created the fourteen devas including Indra (who to is a name of Mohammad, just as Brahma is another of his name.) Fact is that Indo-Aryan literature has given names to each of the process, which is the cause of confusion.

Writes RC Hazra: “The name Panca-ratra for a particular class of the Vaishnavs and their literature, had its origin from the above idea of Prajapati Brahma’s material body consisting of five elements called ratris.” These Panca-ratras are nothing but the Panjetans or ‘Five Persons’ of the Muslims.

HH Wilson states in his commentary on Vishnu Purana that the Vedic God Prajapati who was regarded as father of creation and as Svayambhu (Self-born) came later to be identified as Brahma, the creator. Five devas were created from Brahma, but there were nine more mind-born sons of Brahma who were entrusted by Brahma with the work of creation, they came to be know as ‘Nine Brahmas’ (nava Brahmanah) and consequently the original Brahma became the Pitamaha (grandfather) in relation to the created beings.

In his introduction to The Vishnu Purana, RC Hazra, described in the book as the Professor, Department of Post-Graduate Training and Research, Sanskrit College, Calcutta, writes: “The personification in the cases of these abstract mystical figures is so complete in the epics and the Puranas including our Vishnu that their genealogies have been conceived of and actually worked
out and given in a number of cases.”

He further states: “From the occasional statements made in the epics and the Puranas about these mystical figures, it is evident that they are not mythical or historical persons allegorized later on for their significant names, but they owe their origin definitely to the personification of some natural objects or phenomena, or of certain principles or forces of Nature, or of some states or conditions or purely abstract notions. That the orthodox tradition about the original nature of these mystical figures was completely in agreement with this view is shown by the remarks made by the commentators on some of these works. It is gratifying to note that this personification did not proceed from childish imagination but has a sound philosophical basis.”

Unaware about these personalities taking birth in this world, even people like RC Hazra who have come this close, are groping in the dark about the true identity of these devas. Even if they had read the history of Islam that is written and read by the majority community of Muslims, it was not possible for them to cognize their true identity. Who knew that keys to unearthing this centuries-old mystery would be present in the beliefs of the so-called Shia community of Muslims? This confirms that the true believers have always remained in minority.

RC Hazra too confirms that even Bhagavad-Gita refers to these persons. See his views: “The Bhagavad-Gita (X-4-7, 32-39) tells us that Paramatma or Bhagavad is all-comprising and all powerful and that the entire creation, subjective, or objective, abstract or concrete, proceeds form Him and is as conscious as His own Self. So, according to the Bhagavad-Gita, all faculties, virtues and vices, originating from the Bhagavat’s conscious Self, are conscious; and as some of the are sometimes found to proceed from others of their respective classes,
It is no wonder that in the epics and the Puranas these have been looked upon as sentient beings and their genealogies have been fabricated and recorded like those of men and gods.

Such is the confusion that various scholars who try to solve this mystery come close yet deviate. This is just because of a missing link which is too vital to be ignored. HH Wilson, whose commentary of Vishnu Purana we used for our study, has also written the commentary of Rig Veda. Yet, he continues to grope in the dark as he was unaware of the true identities of the divine personalities talked about all through the Vedas, Upanishads and elsewhere. He confesses that he is unable to understand their true subject or purpose: “It is yet, however, scarcely safe to advance an opinion of the precise belief or philosophy which they (Vedas) inculcate,” says he in his preface to the Vishnu Purana.

Further, he writes: “But the worship of deified heroes is no part of the system; nor are the incarnations of deities suggested in any portion of the text which I have yet seen, though such are sometimes hinted at by the commentators.”

Then, he writes: “Still, however, it is true that the prevailing character of the ritual of the Vedas is the worship of the personified elements; Vayu, the air; Varuna, the water; of Aditya, the sun; Soma, the moon; and other elementary and planetary personages. It is also true that worship of the Vedas is for most part domestic worship, consisting of prayers and oblations offered – in their own houses, not in temples – by individuals for individual good, and addressed to unreal presences, not to visible types. In a word, the religion of the Vedas was not idolatry.”

HH Wilson, the commentator of Vedas and several Puranas is not a believer of the Manifested form of
God and sees it equivalent to Pantheism. He sees their origin only as ancient myths and primitive traditions. It is evident from his own sentence that the greatest obstacle that is in present of him from believing their identity is how these patriarchs have posterity? Says he: “It would seem as if a primitive tradition of the descent of mankind from seven holy personages had at first prevailed, but that in the course of time it had been expanded into complicated, and not always consistent, amplification. How could these Rishis or patriarchs have posterity?”

Yet, despite his reservations in accepting it, the prevalence of these ‘legends’ is of such high order that it is impossible for him to deny their presence, even though hesitantly. Says he: “These legends, perplexed as they appear to be, seem to admit of allowable solution, in the conjecture that the Prajapatis and Rishis were real personages, the authors of the Hindu system of social, moral, and religious obligations, and the first observers of the heavens, and teachers of astronomical science.

The regal personages of the Svayambhuva Manvantara are but few, but they are described in the outset as governing the earth in the dawn of society, and as introducing agriculture and civilization.”

As we have seen, inability to understand how these devatas could have posterity created the confusion. The missing link was that they would take birth at a future time. But the huge amount of myths that were in circulation about them coming to earth for the help of kings and men didn’t allow the commentators to think in this manner, even when the Vedas talked about them in future tense. Several myths originated because of people’s inability to understand the Vedas. A lot many were deliberately created for various reasons that we have described before.

History records that much later than the time of
Vedas, and after Puranas were compiled by Vyasa, there was a time when the Vedas had fallen in disuse and forgotten, and the Brahmans were again instructed in them by Saraswata, son of Saraswati. It was perhaps this reason why a river was named Saraswati, and a distinguished tribe of the Brahmans were known as Saraswata, based on the name of Saraswata who revived the Vedas once they had fallen in disuse. It seems that these Brahmans continued to hold on to the real teachings of Vedas till the time of the advent of Prophet Mohammad. We can say this because it was these Saraswata Brahmans who went to the aid of Husain, when enemies at Karbala surrounded him. By the time they reached Karbala, Husain had been killed.

In his commentary of The Vishnu Purana, Wilson even states that the same process of creation is described in the Egyptian and Grecian accounts, thereby confirming our view that the devas were introduced in all major civilizations of the world, at one point of time. See what Wilson has written:

“The notion is common to all antiquity, although less philosophically conceived, or perhaps less distinctly expressed, in the passages which have come down to us. Orpheus, Pythagoras, and Plato have all of them asserted a trinity of divine hypostases; and as unquestionably derived much of their doctrine from the Egyptians, it may reasonably be suspected that the Egyptians did the like before them. As however the Grecian accounts, and those of the Egyptians, are much more perplexed and unsatisfactory than those of the Hindus, it is most probable that we find amongst them the doctrine in its most original as well as most methodical and significant form.” Isn’t it an invitation to explore?

The Purana describes these embodied souls by saying:
They are severally united but existed as distinguishable according to their qualities, as soothing, terrific, stupefying; but possessing various energies, and being unconnected, they could not, without combination, create living beings, no having blended with each other. Having combined, therefore, with one another, they assumed, through their mutual association, the character of one mass of entire unity; and this all combined together, formed a vast egg called Brahma, and through this Vishnu, the lord of the universe, whose essence is inscrutable, assumed a perceptible form [this amounts to saying that they took physical bodies] and even he himself abided in it in the character of Brahma [Mohammad]. Its womb, vast as the mountain Meru, was composed of the mountains; and the mighty oceans were the waters that filled its cavity. In that egg, O Brahman, were the continents and seas and mountains, the planets and divisions of the universe, the devas, the demons and mankind. And this egg was externally invested by seven natural envelopes and by the three-fold embodied soul and the tenfold divinities; next came the principle of intelligence of Mahat; and finally the whole was surrounded by the indiscrete principle: resembling thus the cocoanut, filled interiorly with pulp and exteriorly covered by husk and rind.

The Seven Became Fourteen

Gita says:
The seven great sages of old, as also the four law-givers (manus) are born from My own process of becoming and mind, and from these all progeny in the world.
Before we write any further on this verse, we wish to clarify that ‘manus’ given by Nataraj Guru in the bracket is his own view and we do not adhere to that. God through Krishna talks of seven great sages and four law-givers and manus are traditionally fourteen in number. We have already shown the relationship that exists between seven and fourteen.

Commenting on this verse, the book Religious Consciousness says: “The rishis (sages) and the manus (law-givers) belong to two different and divergent developments in spiritual traditions. At the source of mystical and contemplative tradition we must place the rishis (Sages, seers or bards) who were people cut away from society living their own lives free from social obligation and sometimes transgressing the rules of society. These were individualists.

The other referred to, who are named here as manus (law-givers, thoughtful men), were people who were socially and legalistically minded. They laid down the codes for the government of people who belonged to a certain group. But during the long course of history it sometimes happened that what was laid down by the rule-maker had to be drastically revised in the light of changed circumstances. The intervening period between one manu (law-giver) and another has been named manvantara (period of a manu) of which fourteen constitute a “day of Brahma” and of which the present is said to the seventh. These refer to natural periods of time in which a certain tradition remains in vogue with a given group of people. If we think of humanity in different groups or “races”, as it has been sometimes suggested, these manus may all be considered as belong to the same period at the very beginning of the human race, if such a beginning can be fixed. But it is more probable that these law-givers succeeded one another through manvantaras (periods of a manu). The names
of the first seven are given as follows: Swayambhuva (the author of the Manusmriti or the famous Code of Manu), Swarochisa, Anuttami, Tamasa, Raivata, Chakshusha and Vaivasvata.

Whether existed as contemporaries or succeeded one another is not of much consequence of us here. What is important to understand is that the two classes mentioned, the sages and the law-givers, who in themselves represent particular spiritual values important to human life, whether collective or individual, have both one common origin in the neutral Absolute, just in the same manner as the other spiritual values enumerated above.

Maharshayati Sapta purve (the seven great sages of old) refers to the poet-hermits whose names have been renowned in the Vedas. The Mahabharata in which the Bhagwata Gita appears in Book XII, lists the following: Marichi, Atri, Angiras, Pulaha, Kratu, Pulastya and Vasishta. Other lists of seven are given, e.g. Kutsa, Atri, Rebha, Agastya, Kushika, Vasishta and Vyashva; and sometimes other names are included, such as Gotama, Bharadvaja, Vishwamitra, Jamadagni, Kasyapa, Daksha, Prachetas, Bhrigu and Narada (see Shataptaha Brahmana, XI.4, 5.2.6 and Harivamsa, 417 ff)

In this verse the different set of public or private values are personalized. They are represented by the law-giver or the hermit type of ancient spiritual person. The difference is similar to that we know to exist between the law-giver Confucius and the mystic LaoTze in China.

When the mind (of VII, 4) begins to function, it tends to become directed to society because mind is the seat of the ego and the interaction of ego and ego is the basis of social life which throws up the social man. But when pure becoming works out its own nature we find types representing the natural man who may be
even anti-social but still spiritual according to the best standards of spirituality known to the srutis (revealed spiritual texts), though not to the smritis (remembered code of behaviour) to which later section the law-givers naturally belong. Thus the sages and law-givers represent two branches of the Absolute when it enters the domain of human affairs.”

If you have seen, people have given long narrations to tell what has been said of the sages and Manus in various books. However, you ask any one of them to name a Manu who was a law-giver or point at exactly who those sages were in history, and they would be unable to tell. This cannot include Rama, as he didn’t give any laws. On the contrary, Ram is himself curious to know the names of Prajapatis in Ramayana of Valmiki (III, 14,7-9). Neither can this include Krishna through whose mouth God is referring about the seven sages and the four lawgivers.

Since it getting clearer now that the 14 Manus are the devas who took birth several centuries after Krishna, Rama and Buddha, we have reasons to believe that the four-law givers talked about at several places is reference to the four Divine Books that Muslims believe were sent on earth, the last being Quran. The four are Taurait, Injeel, Zuboor and Quran.

The seven sages of Gita are the seven names who became fourteen. It speaks of the extreme callousness of the modern priests that they didn’t try to find out who these persons are, particularly when the present Hindu religion has no laws as such that it can boast of, and which still have the capacity to govern our lifestyle. Manusmriti, that is accepted as a law-book is not fit, in its present state, as it contains certain laws that are against the basic character of human unity. This makes us conclude that either it is not in its present form anymore or it never was a divine book.
We have mentioned from the Puranas how, even before the creation of the world, the seven great sages were created, who were responsible for the creation of the world. These seven sages took birth on the earth, in the form of 14 divine personalities (the 12 Adityas, Indra and Saraswati). Islam is also of the view that in all 4 divine books or law-books were sent by God, including Quran. Also several small treatises, perhaps adhering to a particular subject, were sent from time to time through various Prophets. Gita can be one such treatise, but as we all can note from the content of Gita, it cannot fall into the category of law-books, which are said to be four.

It is sad that author of the Religious Consciousness says that the five great ‘beings’ and their relationship with seven and fourteen as a product of speculative minds of the people of early period. If that is so, why do you base your religion on those very books that talk of these speculative characters?

We have seen that the differences have occurred because we tried to interpret the verses in a wrong manner, knowingly or unknowingly. “The great beings” were interpreted as ‘air, water, earth, fire, etc. First of all, they are not ‘beings’. Why don’t commentators like Rishi Dayananda Saraswati, who have translated Vedas to be talking of water’s composition from hydrogen and oxygen say that merely five things cannot constitute the entire cosmos. Even if somebody emphasizes that they all (earth, water, air, etc) are sustainers of life, they can give no reasonable argument as why, whenever these ‘great beings’ are being described, it is the context of attaining or leading the way to salvation or guidance towards the right path.

Neither can it be explained that Paingala Upanishad talks of five and then talks of fourteen. The fourteen are described as ‘guardians of the fourteen quarters’.
Can these things like ‘earth, fire, water, etc.’ be worthy enough to be appointed as guardians in God’s scheme of the creation of cosmos?

Since they wanted to give explanation for five and seven, which are repeated several times over, the ‘scholars’ coined the five ‘great beings’ as earth, fire, water, etc. and to describe the seven added mahat, ahankara and prakriti while removing earth. Some have just added mahat and ahamkara to the five elements to make them seven. Any reasonable mind would conclude that mahat (intelligence), ahankara (ego) and prakriti (nature) do not gel with water, earth, and the rest. Yet, since they had to eventually give any explanation, they went ahead with their explanation without bothering for a while of the stupid arguments that it could lead to.

Religious Consciousness says further: The Bhagavata Gita (X, 6) mentions the category of seven ‘maharishis’ or great sages. Even then it didn’t occur to the scholars that this could be reference to those sages. Moreover, each Manu-period in theory has its own set of seven Maharishis. The Manusmriti (I, 19,63) postulates only seven first elements used in creation, and speaks of seven Manus only, though according to the theory of Manu periods, there ought to be fourteen of them, the later number being a multiple of seven. The influence of the number seven in cosmological speculation – astronomical knowledge having been in step with it, as there were only seven known planets and seven days to the artificial division of time known later as week – is clearly demonstrated by Kalidasa, the national mind, in his works which are pure literature, using the cosmological and religio-philosophical data incidentally. In his poem Raghuvamsa (X, 21) he has given his version of the prayer gods and men would have addressed to the great God Vishnu lying on the seven-hooded cobra. It is dominated by the number seven as the characteristic
accompaniment or means to the propitiation of Vishnu. He is sung in seven ‘saman’ hymns; He lies over the seven oceans; He has as his mouth the seven-rayed Fire and he is the one support of the seven worlds’.

It is seen that before Kalidasa’s age, the worlds were counted as seven in number and the number of oceans had come to fixed as seven. In another context in the same work (XCIII, 78) Kalidasa has told us that the great mountains, the ‘kulaparvatas’ or ‘kulabhubhrts’ or ‘kulacalas’, as they are known and may be translated as stabilizing mountains, which have become almost fabulous legends in Hindu cosmography, were already known to be seven in number. He describes the seven ages (Kumarasambhava, VI, 3-10, 15-19) in a glowing manner as those who are called ‘upholders’ (dhatarah) by antiquarians and as what do not vanish even at the great destruction (mahapralaya) taking place at the end of a ‘kalpa’. One of the worlds of the cosmos, the earth, is itself a seven-islanded (satadvipa) unit (Sakuntala, VII, 33) of which Jambudvipa, in which India (Bharatakhanda) is situated, is one.

According to the Puranic account of the seven islands of the earth two appear to be too shadowy. Leaving them one finds that four of the five, the fifth being ‘Jambudvipa’ have each of them seven regions, seven mountains and seven rivers in it. The Puranas further postulate seven nether regions in the cosmos or in the earth, each region being known as Patala. The term ‘Patala’ is more commonly used to designate the seven nether regions; and it is in that sense that Kalidasa (Raghuvaṃsa, I, 80; XV, 84) used the word, informing his readers that the region was very vigilantly guarded by poisonous snakes.”

In spite of these lengthy descriptions, the true relationship between five, seven and fourteen has not
been described by any of these. Our view is that the number seven was so important (for reasons that we will elaborate later) that every positive thing was associated with seven (Remember, the hells are not seven). So much so that even the pheras (circles) that a bride and groom have to take around the fire, are seven, which have come to signify as seven oaths but were actually in remembrance of the number seven.

Religious Consciousness further writes: “This influence of the number seven having been operative for centuries, ManuSmriti (I, 19), as pointed out above, having, too, postulated seven first elements, produced the kind of Hindu cosmology and cosmography that we get explicitly stated by Ramadasa, in the later half of the 17th century and implied in the very popular book Tulsidasa Ramayana more than a century earlier.

Ramadasa, though he speaks of both the cosmos and the individual person being seven-sheathed, does not clearly enumerate the seven sheaths of ether, and as we shall see later in the case of the latter, he actually expounds his views on the pattern of the eightfold constitution of human personality, with the addition of a few more constituents postulated by him.

Ramadasa’s cosmology has seven oceans, which are specifically and after the Puranic manner were tantalizingly named after various drinks, seven islands, seven nether regions (patalas), seven great sages. Though he mentions by name some of the great stabilizing mountains he has not specified their number.”

Ramadasa has also added one category of world or sub-world in his cosmography by postulating fourteen such units called ‘bhuvana’ (ibid, XX, 10-12), which number too, reflects the same influence. Much earlier Jnanesvara, too, notes the number of ‘bhuvanas’ as fourteen. (Jnanesvari, XI, 183).
We must note that there is so much stress on five, seven and fourteen, yet none has described their true nature or identity. It is also to be noted that the translations of five as five material elements and various other absurd derivations like this have mostly been done after 8th to 10th century A.D.

The following account of Matsya Purana confirms that Manus and devas are the same as it refers to Indra, Varuna, etc. in the list of Manus. Therefore, it can easily be summed up that the fourteen created as consequence of the process described in Brhad-aranyaka and Paingala Upanishads were these fourteen manus.

Chapter VI states that Devas were also called Tusita who flourished in the reign of Chaksusa Manu. They came to be known as Adityas (suns), owing to their having been born as the sons of Deva called glorious Kasyapa from his wife, Aditi, during the reign of King Vaivasvata Manu. They were 12 in numbers, viz., Indra, Dhata, Bhaga, Tuasta, Mitra, Varuna, Yama, Vivasvana, Savita, Pusa, Ansumana and Vishnu. These were the 12 Adityas – the centre of rays.

The Devapraharanas the sons of Krisasva Risi, and the 12 Adityas appear at the beginning of every Manvantara and Kalpa and vanish at their termination.

Chapter IX-34.

I have explained to you something about the past and future Manus, O King! Similarly commencing from the age of Devas, in the 994th age, the afore-mentioned fourteen Manus rule in succession. In their time, they play their part in the creation of the moveable and immovable objects, and afterwards attain final rest with Brahma, at the end of the age. They (the Manus), after 1000 ages, shall be absorbed in Brahma and be joined to Vishnu.
Book IV Chapter I of The Vishnu Purana states: Parasara says, “It is said: ‘The lineage of him shall never be extinct who daily calls to mind the race of Manu, originating with Brahma.’” Listen therefore, Maitreya, to the entire series of the princes of this family, by which all sin shall be effaced.”

Unfortunately, the succeeding passage is not original in our view, and there is no need to talk about the long list of monarchs that the Purana consequently gives.

However, this brings to a point. Is there a single person who can say which family is being talked about? This is despite the importance given to them. And it cannot be the mention of any family of the kings on earth because it is explicitly said that this family originated with Brahma. Also, taking their names washes away the sins. How unfortunate that we have no information about them? How could we when the names of the first five of them were interpreted as the five elements of which all matter is comprised? Surely all matter and life owes their origin and sustenance to them, but they are not elements, but Divine Persons created for a purpose.

Section 15 of Chhandogya Upanishad states that people of the period knew that salvation could be obtained by this knowledge alone. It says:

Brahma imparted this knowledge that was such to Prajapati, Prajapati (imparted it) to Manu (and) Manu to the creatures. Having studied the Vedas in the teacher’s house accordance with the injunctions, during leisure after performing the duties to the teacher, he returns home from the teacher’s house and takes up the duties of a householder. Then, he studies the scriptures in a sacred place, and makes his sons and disciples virtuous. Then, withdrawing all his organs into the Self, not injuring
any creature other than what is prescribed in the scriptures, living in this way to the end of his life, he attains the world of Brahma. He does not return again, he does not return again.

Dowson’s account clearly mentions that in the Ramayana, ‘mention is made of a female Manu, and it appears that the word is sometimes used for “the wife of Manu.” Truly, there is a female Manu, who is very much one of the fourteen and also the wife of a Manu (Ali, or Vayu or Rudra or Marut or Aditya). It is they, who were created in the beginning and it is said that God created the world when pleased with their worship. Therefore, they took the task of leading the world to the worship of that One God. Prophets kept coming but the man continued to kill them or change their teachings. Finally they themselves took birth on this earth. Thirteen of them have been killed till now and the last remains, who will appear sometime in future as the Kalki avatar or the 12th Imam. The day is not far when he will appear and remove all injustice, all evil, all inhumanity, all notions of wrong from this world and the world will return to the worship of One God. Then their work will be brought to conclusion. As God said to angels at the time of creation of Adam, ‘You do not know what I know’. This is something that even the angels were not aware of: that the entire mankind would shirk the path of evil to return to the path of One God - the same path that was the path of all the Messengers of God, right from Adam and till Mohammad and the Imams.

Identity of Manu would remain hidden forever without adhering to our view. Apart from this, there is no logical view available that can throw light on their personality, their relationship with God, the time when they lived, and our obligations to them. In order to know the true identity of Manus, you will have to accept our view as true.